A Catalogue of Greek Manuscripts

at the University of Michigan, Ann Arbor

Volume 1

Nadezhda Kavrus-Hoffmann

with the collaboration of Pablo Alvarez

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Volume I

University of Michigan Press
Ann Arbor

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To my husband, Erik P. Hoffmann,
who made it all possible

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Preface

Why This Catalogue?

This two-volume catalogue contains the first richly illustrated and comprehensive description of the collection of Greek manuscripts held at the Special Collections Research Center of the University of Michigan Library. Consisting of 110 codices and fragments ranging from the fourth to the nineteenth century, the collection is the largest of its kind in the Western Hemisphere. To be precise, these manuscripts have been described in the three-volume *Census of Medieval and Renaissance Manuscripts*, which was published by Seymour De Ricci in 1935,[1] and in its *Supplement*, which was published by William Bond and Christopher Faye in 1962.[2] However, in both the *Census* and the *Supplement*, the University of Michigan manuscripts receive very short descriptions, and only the New Testament manuscripts are described in a more scholarly fashion in a specialized catalogue published by Kenneth Clark in 1937.[3] In brief, these catalogues are rather outdated and do not fulfill the demands of present-day scholars.

I was aware of these deficiencies and was very pleased when in 2010 Dr. Nadezhda Kavrus-Hoffmann suggested to me that she would be willing to write a state-of-the-art catalogue of our Greek manuscript collection. This catalogue, argued Kavrus-Hoffmann, would meet the current needs of scholars in the humanities, including social and art historians, book historians, paleographers, philologists, philosophers, and theologians. Enthusiastically, I discussed the idea with the University of Michigan Library administration, which generously supported the project by funding Kavrus-Hoffmann's research during her three stays in Ann Arbor in 2012 and 2013.

As in her previous works describing Greek manuscripts in American libraries,[4] Kavrus-Hoffmann has again written a catalogue based on original research and the latest developments in the fields of paleography and codicology, including the newest

1. S. De Ricci, with W. J. Wilson, *Census of Medieval and Renaissance Manuscripts in the United States of America and Canada*, 3 vols. (New York: H. W. Wilson, 1935–1940), 1103–1126.

2. C. U. Faye and W. H. Bond, *Supplement to the Census of Medieval and Renaissance Manuscripts in the United States and Canada* (New York: Bibliographical Society of America, 1962), 287–293.

3. K. W. Clark, *A Descriptive Catalogue of Greek New Testament Manuscripts in America* (Chicago: University of Chicago Press, 1937), 275–340.

4. See, for instance, her series of publications in the journal *Manuscripta*, starting with N. Kavrus-Hoffmann, "Catalogue of Greek Medieval and Renaissance Manuscripts in the Collections of the United States of America, Part I: Columbia University, Rare Book and Manuscript Library," *Manuscripta* 49, no. 2 (2005): 165–232.

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recommendations of the Institute for Research and History of Texts in Paris. In recent decades, scholars of Greek paleography and codicology have made significant progress in analyzing Greek medieval and Renaissance manuscripts. They have developed new techniques to establish the dates and origins of manuscripts, such as a detailed classification of writing materials and writing styles, and an exhaustive codification of ruling patterns and ruling systems. Moreover, new paleographic albums make it possible to identify a scribe who copied several manuscripts, and new watermark catalogues facilitate the dating of manuscripts written on paper. The application of all these tools is especially relevant in the examination of manuscripts lacking a scribal colophon or any other written evidence that reveals when, where, who, and for whom a manuscript was copied. Unquestionably, this type of information will be essential for future scholars researching our collection of Greek manuscripts.

Each manuscript entry in this catalogue reflects the latest scholarship in the codicology and paleography of Greek manuscripts. Predictably, Kavrus-Hoffmann has challenged previous descriptions of our manuscripts. For instance, she has changed the dating of various manuscripts, sometimes by one or even two centuries; she has meticulously described the content of all the manuscripts in much more detail than in past works, correcting inaccurate descriptions of contents and even identifying texts previously declared as unknown. To summarize, this catalogue contains a trove of new information that can generate and augment original research in numerous areas of the humanities, especially in Byzantine and post-Byzantine studies. Readers will access new data that bring these extraordinary manuscripts closer to the time and place in which they were originally produced, read, and transmitted.

Origin and Provenance of the Collection

It is not an exaggeration to affirm that we largely owe our extensive collection of Greek manuscripts to the efforts of Francis Willey Kelsey (1858–1927), professor of Latin language and literature at the University of Michigan from 1889 to 1927. Kelsey was a strong advocate of the role of archaeological excavations as sources of artifacts to be collected by the new museums and universities being established at the time in the United States. Eventually, his collecting and educational endeavors put him in contact with major financiers and philanthropists of that period, notably Charles Lang Freer, Andrew Carnegie, and J. P. Morgan.[5] In numerous letters addressed to donors, colleagues, and university administrators, Kelsey described four major objectives that would ultimately guide the so-called first expedition (1919–1921), an ambitious research and collecting journey in Europe and the Middle East. The first goal of this expedition was a survey and reexamination of Julius Caesar's battlefield,

5. Of special interest in relation to the acquisition of Greek manuscripts is Kelsey's friendship and professional relationship with Charles Lang Freer (1854–1919), an industrialist from Detroit who collected Asian, American, and Middle Eastern art, which he donated to the Smithsonian Institution in 1906. Freer acquired four early Greek manuscripts containing texts of the Old and New Testaments from an Arab antiquarian dealer called Ali Arabi, near Cairo, on December 19, 1906: a fifth-century manuscript of the Book of Deuteronomy and Book of Joshua, a fifth-century manuscript of the Psalms, a fifth-century copy of the Gospels, and a badly damaged sixth-century manuscript of the Epistles of Paul. Shortly afterward, Freer purchased two fragmentary Coptic manuscripts: a sixth-century psalter and a third-century papyrus containing the text of the minor prophets. These texts were later edited by Henry Arthur Sanders, with Kelsey playing a decisive role in their publication in the University of Michigan Studies: Humanistic Series. See J. G. Pedley, *The Life and Work of Francis Willey Kelsey* (Ann Arbor: University of Michigan Press, 2012), 174–176, 237, 240, 320, 348.

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primarily in France as seen in the aftermath of World War I, but also in Greece, Asia Minor, North Africa, and Egypt. The second was the photographing of ancient monuments and sites for teaching. The third was the study of manuscripts held in European libraries as well as in monasteries in Greece, Constantinople, Palestine, and Egypt. And the fourth was the acquisition of ancient artifacts, biblical manuscripts, and papyri.[6]

Kelsey's decision to acquire biblical manuscripts in the Middle East was greatly shaped by the humanitarian crisis taking place in that region during and after World War I. Between 1914 and 1918, more than 2.5 million civilians lost their lives on the battlefields of the Middle East or as a result of disease and hunger. Among the civilian casualties were more than a million Armenians who were the targets of a systematic genocidal campaign organized by the Ottoman state in 1915. However, the war did not end in that area when Germany officially surrendered on November 11, 1918. While the European colonial powers discussed the fragmentation of the multiethnic territories of the Ottoman Empire, the forces of Turkish nationalist leader Mustafa Kemal (1881–1938) fought for independence, eventually announcing the creation of the Republic of Turkey in 1923. The fact that Christian towns and monasteries were being looted and destroyed sounded the alarm among the community of European and American scholars working with ancient and medieval manuscripts. In a 1918 letter addressed to Belle da Costa Greene, librarian of the Pierpont Morgan Library, Kelsey candidly referred to the instability and humanitarian crisis of the Middle East as compelling reasons for the pursuit of manuscripts to be used for academic research:

> Long before the War, Professor Caspar René Gregory,[7] of the University of Leipzig, urged me to interest myself in sending a small expedition to the Orient in quest of Greek manuscripts. He said he felt sure that proper search among the more remote monasteries would bring to light manuscripts of value in Greek, not to speak of other languages, such as Syriac, and that the gain to science would be inestimable because in the rapid transformation of the Orient the danger from loss is ever greater.
>
> As you are well aware, not only have the Armenians been practically exterminated in certain large regions of Asia Minor, but the Greeks as well are on the way to extinction unless peace comes soon enough to save the remnant. It would, however, be a mistake to suppose that there has been a complete destruction of the possessions of the Armenians and Greeks. I have the testimony of a friend who remained in the interior of Asia Minor until just before the United States entered the War.[8]

A year later Kelsey wrote to the millionaire and philanthropist John Munro Longyear, asking him to fund the expedition with a donation of twenty-five thousand

6. Pedley, *The Life and Work of Francis Willey Kelsey*, 254–255.

7. Caspar René Gregory (1846–1917) was an American-born German theologian who became a professor at the University of Leipzig. Gregory was an expert in the textual criticism of the New Testament and developed a classification system for biblical manuscripts still used by scholars today.

8. Letter from Francis Willey Kelsey to Belle da Costa Greene, October 3, 1918, pp. 1–2, folder 15, box 14, Kelsey Museum of Archaeology Records: 1890–2001 (KMAR), Bentley Historical Library, Ann Arbor, Michigan. See also T. K. Thomas, *Dangerous Archaeology: Francis Willey Kelsey and Armenia, 1919–1920* (Ann Arbor: Kelsey Museum of Archaeology, 1990).

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dollars. Being aware of Longyear's deep Christian faith, Kelsey cleverly emphasized the missionary aspect of the venture by evoking again Professor Gregory's anxiety about the need to look for biblical manuscripts:

> While spending a couple of days as a guest in Ann Arbor, he urged me in the strongest terms to arrange to send an expedition to the Near East, particularly Asia Minor and Syria, in order to search out and save from destruction Biblical manuscripts still remaining in neglected corners. Though a professor in a German university, the University of Leipzig, Professor Gregory was born in the United States; and he said that he earnestly hoped that, in the interest of American scholarship, this service to Christian learning might be rendered by Americans.[9]

It is necessary to emphasize that in this letter, and in others with a similar purpose, Kelsey referred to the potential scholarly impact of these manuscripts by mentioning very concrete examples, such as his own role in encouraging the publication of scholarly editions based on the biblical manuscripts acquired in Egypt by Charles Freer. Unfortunately, Longyear was not entirely convinced, and he passed the letter to his wife, Mary Beecher Longyear, who in the end offered her help: "Mr. Longyear forwarded your very interesting letter to me, and I am inclined to help you in your project."[10]

Two weeks later Kelsey received from Mrs. Longyear a check for ten thousand dollars.[11] Shortly afterward, Joseph Boyer, chairman of the Burroughs Adding Machine Company, donated an additional ten thousand dollars, virtually ensuring most of the funding for the expedition.[12] In the meantime, the antiquarian book dealer Wilfrid Michael Voynich might have been aware that through the efforts of Kelsey the University of Michigan Library was at that point receptive to the acquisition of Greek manuscripts.[13] A memorandum by the university librarian, William Warner Bishop,[14] extensively describes a tenth-century manuscript of John Chrysostom's *Homilies on the Acts of the Apostles* that Voynich offered for sale under the following conditions: "Price $2813.50, if edited and published; $3750, if merely bought and kept as a treasure." At the end of the memorandum, Bishop enthusiastically recommends the purchase of the manuscript as follows:

9. Letter from Francis Willey Kelsey to J. M. Longyear, March 11, 1919, p. 1, folder 11, box 21, KMAR, Bentley Historical Library.

10. Letter from Mary Beecher Longyear to Francis Willey Kelsey, March 26, 1919, folder 12, box 21, KMAR, , Bentley Historical Library

11. Francis Willey Kelsey, diary, April 12, 1919, box 3 (1901–1919), Francis Willey Kelsey Papers: 1891–1953 (FWKP), Bentley Historical Library.

12. Francis Willey Kelsey, diary, May 27 and June 6, 1919, box 3 (1901–1919), FWKP, Bentley Historical Library. See also Pedley, *The Life and Work of Francis Willey Kelsey*, 257.

13. Born in Lithuania as Michał Habdank-Wojnicz, Wilfrid Michael Voynich (1865–1930) was in charge of one of the largest rare book operations in North America and Europe at the beginning of the twentieth century. He is best remembered for giving his name to the famous "Voynich manuscript" held at the Beinecke Library of Yale University: a fifteenth-century codex in an unknown written system that contains numerous herbal, astronomical, and medical illustrations.

14. William Warner Bishop (1871–1955), a classicist, was a graduate of the University of Michigan. A fellow of the American School of Classical Studies in Rome in 1898–1899, he was a teacher and part-time librarian at Brooklyn Polytechnic before becoming a full-time librarian in the Princeton University Library. Next he moved to the Library of Congress in 1907, becoming the university librarian at the University of Michigan Library in 1915. As his correspondence attests, Bishop worked closely with Kelsey, donors, and scholars to facilitate the acquisition of Greek manuscripts for the university.

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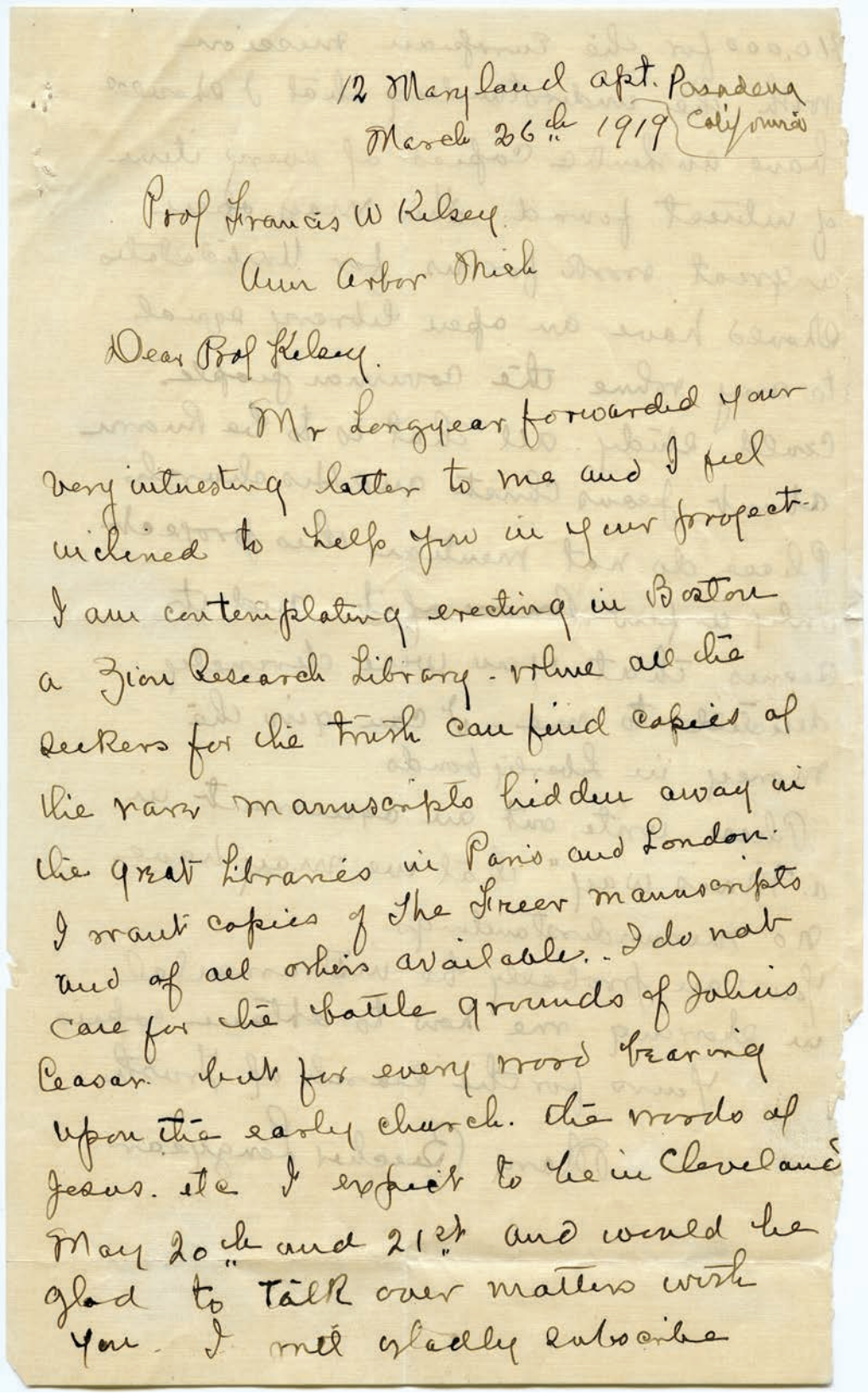

12 Maryland apt. Pasadena
March 26th 1919 Calif

Prof Francis W Kelsey
Ann Arbor Mich

Dear Prof Kelsey.

Mr Longyear forwarded your very intresting letter to me and I feel inclined to help you in your project. I am contemplating erecting in Boston a Zion Research Library - where all the seekers for the truth can find copies of the rare manuscripts hidden away in the great libraries in Paris and London. I want copies of the Greek manuscripts and of all others available. - I do not care for the battle grounds of Julius Ceasar but for every word bearing upon the early church. the words of Jesus. etc I expect to be in Cleveland May 20th and 21st and would be glad to talk over matters with you. I will gladly subscribe

Plate A: Letter from Mary Beecher Longyear to Francis Willey Kelsey, March 26, 1919, folder 12, box 21, Kelsey Museum of Archaeology Records (KMAR), Bentley Historical Library, Ann Arbor, MI.

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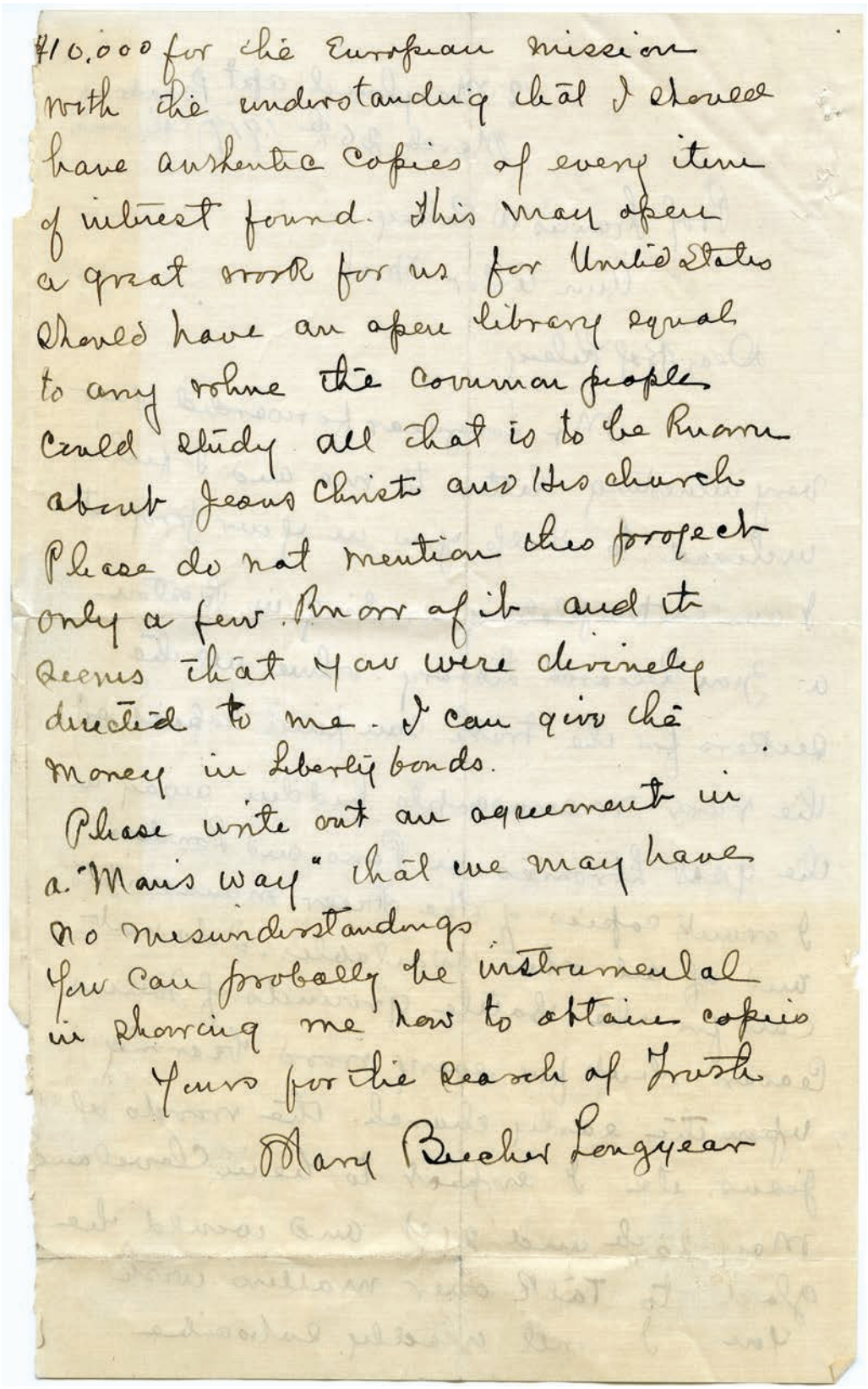

$10.000 for the European mission
with the understanding that I should
have authentic copies of every item
of interest found. This may open
a great work for us for United States
should have an open library equal
to any where the common people
could study all that is to be known
about Jesus Christ and His church
Please do not mention this prospect
only a few know of it and it
seems that you were divinely
directed to me. I can give the
money in Liberty bonds.
Please write out an agreement in
a "Mans way" that we may have
no misunderstandings
You can probably be instrumental
in showing me how to obtain copies
Yours for the Search of Truth
Mary Beecher Longyear

Plate B: Letter from Mary Beecher Longyear to Francis Willey Kelsey, March 26, 1919 (second page), folder 12, box 21, KMAR, Bentley Historical Library.

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> It is therefore of prime importance to acquire this manuscript for the university, and to have it properly studied and published. The opportunity to give to Christendom an ancient witness to the preaching of one of her greatest leaders, a witness probably unknown to Western scholars since the age of printing, is unique.[15]

The manuscript (Mich. Ms. 14) was held at the library until its purchase in May 1922, one year after the completion of the first expedition.

Accompanied by his wife, Isabelle; their son, Easton; and the University of Michigan photographer, George Robert Swain, Kelsey began the long-planned first expedition in September 1919. The group first spent almost three months in Europe as Kelsey and Swain engaged in various research projects that included photographing certain manuscripts in the British Museum and the Bibliothèque Nationale de France. From Paris, the group toured the region west and north of Reims, an area that had been a battleground between Caesar's army and the Gauls as well as between the Germans and the Allies.[16]

On December 4, Kelsey and his small entourage arrived in Constantinople. Among many other projects, Kelsey had in mind to explore the Grand Bazaar in the Old City, where he would ask knowledgeable people about the availability of biblical manuscripts. On December 9, the group set out early from their lodgings near the American embassy. From the district of Pera in the New City they headed toward the Old City, Stamboul, via the Galata Bridge.[17]

In Kelsey's own words, we have an extraordinary testimony regarding their discovery of several biblical manuscripts in an old merchant inn—*han* in Turkish; in the evening of the same day, he also examined other manuscripts in an antiquarian shop near the American embassy:

> Made tour of bazar. Inquiring for ancient mss., was taken by young Jew to shop of
>
> ANDRONICOS M. KIDAOGLON
> IMAMELI HAN NO 10
> (MERDJAN)
>
> He had a Hebrew scroll, which he offered for £ Turk. 15; fragments of lectionaries (20 pp. = 10 leaves, in two hands) £ T. 80; and Grk. Ms., late but with 8 leaves palimpsest, £ T. 400.
>
> Evening, visited 3 shops of antiquities near Embassy & Continental hotel, finding one leaf of a Greek uncial, & one late Greek ms.; also, one Armenian ms. illuminated under Roman Catholic influence.[18]

In two memoranda to Bishop, the first of which was included along with the three packages containing the newly purchased Greek manuscripts, Kelsey offered a

15. Memorandum from William Warner Bishop to Francis Willey Kelsey, May 14, 1919, p. 4, folder 8, box 1, FWKP, Bentley Historical Library.

16. Pedley, *The Life and Work of Francis Willey Kelsey*, 260–263.

17. See the vivid account of this single day in A. Leontis and L. E. Talalay, "A Day's Journey: Constantinople, December 9, 1919," *Michigan Quarterly Review* 45, no. 1 (2006): 73–98.

18. Francis Willey Kelsey, diary, December 9, 1922, box 4 (1920–1927), FWKP, Bentley Historical Library; see also Pedley, *The Life and Work of Francis Willey Kelsey*, 265–266.

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Plate C: View of Pera Street, the great tourist shopping district and modern part of Constantinople. Photo by George Robert Swain, KS45.12 (12/7/19), Kelsey Museum of Archaeology, Ann Arbor, MI.

more detailed account regarding the manuscripts and how he acquired them.[19] The first parcel contained three items: eight leaves from a Greek lectionary of the Gospels, which has been dated to the tenth century (Mich. Ms. 7); four mutilated leaves containing fragments from Basil of Caesarea's *Homilies on the Psalms*, copied in the second half of the twelfth or beginning of the thirteenth century (Mich. Ms. 5); and two small single-leaf fragments, which Kelsey did not have time to examine. In fact, one has been identified as being from a codex of the four Gospels, dated to the ninth or beginning of the tenth century (Mich. Ms. 12), and the other has been identified as a tenth-century fragment from a lectionary of the Gospels (Mich. Ms. 13). The second parcel contained nineteen leaves from a tenth-century codex of the Four Gospels (Mich. Ms. 4). And the third parcel held a bound codex, a Menaion for four months (September, October, November, and December), including some palimpsest leaves with vestiges of an earlier script (Mich. Ms. 8); while Kelsey generically

19. Memorandum from Francis Willey Kelsey to William Warner Bishop, December 26, 1919, folder 8, box 1, FWKP, Bentley Historical Library. In a later memorandum, Kelsey offers further information about the date and content of the fragments based on information supplied by J. P. Gilson, keeper of manuscripts at the British Museum: memorandum from Francis Willey Kelsey to William Warner Bishop, October 12, 1920, folder 10, box 1, FWKP, Bentley Historical Library.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*.
E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021.
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Plate D: Galata Bridge, Constantinople. Photo by George Robert Swain, KS43.12 (12/5/19), Kelsey Museum of Archaeology.

described this codex as a late manuscript with palimpsest pages, it has been now dated to the first half of the thirteenth century, the earlier script being dated to the sixth century.

The memoranda reveal Kelsey's efforts to trace the origin and provenance of these manuscripts. Since he had only the vague description that the bound codex (Mich. Ms. 8) came from a Greek village that had been destroyed by the Turks, he decided to take a more proactive approach: he kept with him three fragments in the hope that in the course of ensuing travels and further inquiries in the British Museum he would learn more about the manuscripts and even identify the codices that were the source of the fragments. These three fragments consisted of a single leaf derived from Mich. Ms. 5; a fragment consisting of two leaves of an eleventh-century lectionary of the Gospels, which would be catalogued as Mich. Ms. 6; and two leaves from Mich. Ms. 4, one of which Kelsey handed to the antiquarian dealer Ed S. Beghian, who had sold him the multi-leaf fragment contained in parcel two. Regrettably, this leaf was never reunited with the rest of the fragment that ended up in Ann Arbor:

> Mr. Beghian is a dealer of standing and substance, who carries a large stock of rugs, etc., and is himself a judge of Oriental manuscripts. He does not read

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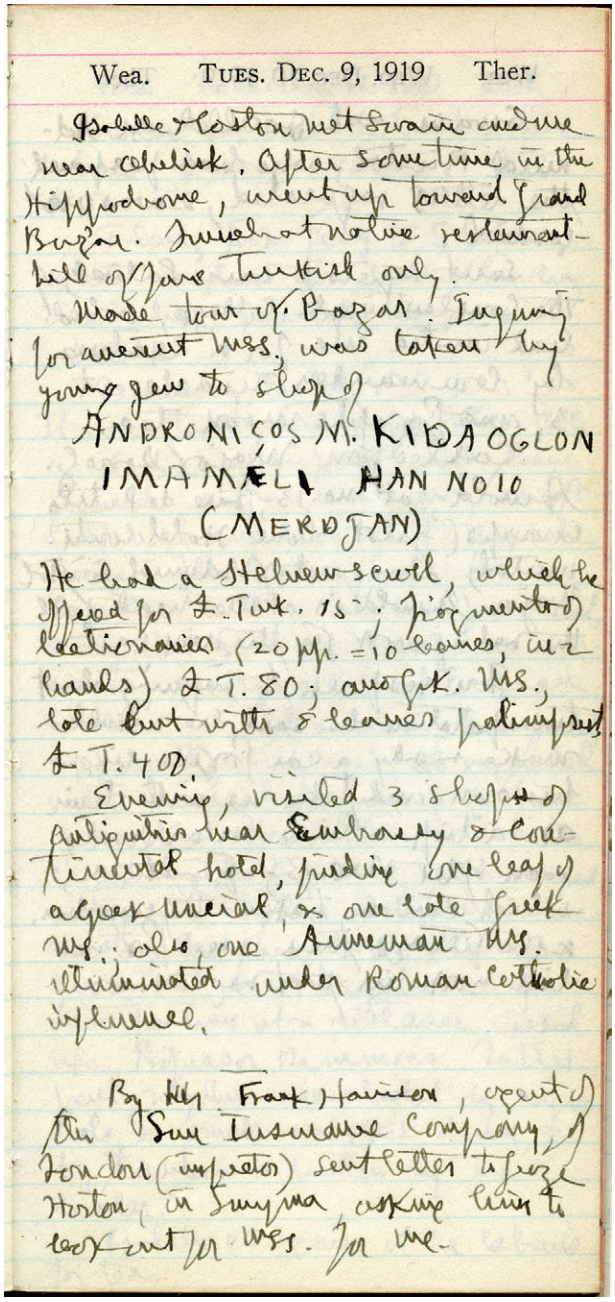


Wea. TUES. DEC. 9, 1919 Ther.

Isabelle & Easton met Swain and me near obelisk. After some time in the Hippodrome, went up toward Grand Bazar. Somewhat native restaurant-hell of Jews Turkish only.

Made tour of Bazar. Inquiry for ancient MSS. was taken by young Jew to shop of

ANDRONICOS M. KIDAOGLON
IMAMELI HAN NO 10
(MERDJAN)

He had a Hebrew scroll, which he offered for £ Turk. 15; fragments of lectionaries (20 pp. = 10 leaves, in 2 hands) £ T. 80; and Gk. MS., late but with 8 leaves prolimpsest £ T. 40.

Evening, visited 3 shops of antiquities near Embrasy & Continental hotel, finding one leaf of a greek uncial, & one late greek MS.; also, one Armenian MS. illuminated under Roman Catholic influence.

By Mr. Frank Hawkins, agent of the Sun Insurance Company of London (inspector) sent letter to Prize Horton, in Smyrna asking him to look out for MSS. for me.

Plate E: Francis Kelsey, diary, December 9, 1922, box 4 (1920–1927), Francis Willey Kelsey Papers (FWKP), Bentley Historical Library.

Plate F: Courtyard of the shop of the antiquarian dealer Andronicus M. Kidaoglon, looking toward the street. Photo by George Robert Swain, KS047.6 (12/9/19), Kelsey Museum of Archaeology.

Greek. He tells that before the war he had a large organization, with purchasing agents at many points of Asia Minor. His agent in Smyrna wrote that in the interior there was a complete manuscript which could be had for a considerable sum, which he transmitted with instruction to purchase. Somewhere on the way the bulk of the manuscript disappeared, after the money had been paid, and he received the only 21 leaves, which he locked up in his safe. The war came on, his agent died, and he was reminded of the fragments by my inquiries. He had never placed them, however, but supposed that they represented a continuous text.[20]

20. Kelsey to Bishop, December 26, 1919, p. 3, folder 8, box 1, FWKP, Bentley Historical Library.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

Concerning Andronicos M. Kidaoglon, the dealer who had sold the manuscripts in parcels one and three, Kelsey expanded the brief account he had initially recorded in his diary on December 9:

> Mr. Kidaoglon is a dealer of a different type. He speaks Greek and Turkish, but no other European language. He has the queerest sort of shop just outside the grand Bazaar, and has a kind of love for manuscripts himself.
>
> I found him by going through the Grand Bazaar and asking who had manuscripts; an Armenian dealer in antiquities, who had only Persian manuscripts, referred me to him as the only man about the Bazaar who might have Greek manuscripts, and sent a messenger to find his place; otherwise I never could have located it.[21]

The next purchase of Greek manuscripts took place in less adventurous circumstances. By the beginning of July 1920, already in the late stages of the expedition, Kelsey was back in Paris. There he established a business relationship with I. E. Géjou, "a dealer of Oriental antiquities," from whom he bought three Greek manuscripts: a twelfth-century lectionary of the Gospels (Mich. Ms. 9); a Papadike, or musical anthology, which has been dated to the second half of the eighteenth century (Mich. Ms. 10); and Petros Byzantios's *Great Doxology*, copied in the first half of the nineteenth century (Mich. Ms. 11).[22] Whereas Kelsey correctly dated the lectionary, he knew very little about what he imprecisely labeled as two late Byzantine musical manuscripts. Anxious to be able to provide a more detailed report to Bishop, he brought the three manuscripts to London to show them to J. P. Gilson at the British Museum. Unfortunately, Gilson could only confirm Kelsey's guess of the dating of the lectionary to the twelfth century.[23]

The purchase of these codices and fragments in Constantinople and Paris in 1919 and 1920, respectively,[24] along with the eventual acquisition of the tenth-century Chrysostom manuscript in 1922, provided a fairly good foundation that would allow Kelsey and Bishop to be ambitious about future purchases of Greek manuscripts. In fact, an extraordinary opportunity presented itself in May 1922: the sale of the Burdett-Coutts Library, which, among its extensive holdings of manuscripts and books, included an extraordinary collection of Greek manuscripts.[25]

21. Kelsey to Bishop, December 26, 1919, pp. 4–5, folder 8, box 1, FWKP, Bentley Historical Library.

22. Memorandum from Francis Willey Kelsey to William Warner Bishop, July 15, 1920; memorandum from Francis Willey Kelsey to I. E. Géjou, July 16, 1920; memorandum from I. E. Géjou to Francis Willey Kelsey, July 17, 1920; and memorandum from Francis Willey Kelsey to I. E. Géjou, July 23, 1920, all in folder 10, box 1, FWKP, Bentley Historical Library; Pedley, *The Life and Work of Francis Willey Kelsey*, 281.

23. Memorandum from Francis Willey Kelsey to William Warner Bishop, September 7, 1920, folder 10, box 1, FWKP, Bentley Historical Library.

24. See Bishop's published report on the manuscripts bought during the first expedition: W. W. Bishop, "Manuscripts Secured by the University of Michigan Expedition," *Michigan Alumnus* 27 (April 1921): 435–440.

25. The following account regarding the Greek manuscripts in the Burdett-Coutts Library is greatly indebted to Annaclara Cataldi Palau's research on this important collection: A. Cataldi Palau, "The Burdett-Coutts Collection of Greek Manuscripts: Manuscripts from Epirus," *Codices Manuscripti* 54–55 (March 2006): 31–57, pls. 1–23; A. Cataldi Palau, "Greek Manuscripts from the Meteora Monasteries in the Burdett-Coutts Collection," in *Studies in Greek Manuscripts* (Spoleto, Italy: Fondazione Centro italiano di studi sull'alto Medioevo, 2008), 2:585–613, pls. 1–12; and A. Cataldi Palau, "Bindings of the 16th Century from the Monastery of St. Nicholas Anapausa in the Meteora," in *The Book in Byzantium: Byzantine and Post-Byzantine Bookbindings*, ed. N. Tsirone (Athens: Ellenike Etaireia Vivliodesias, 2008), 317–342.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

Angela Georgina Burdett (1814–1906) was a British philanthropist who at the age of twenty-three inherited a considerable fortune from her maternal grandfather, Thomas Coutts, founder of Coutts Bank, the largest private bank in Britain at that time. One of the terms of the inheritance was that she had to add the name of her maternal family to her own. Then, as Angela Burdett-Coutts, she used much of her fortune in numerous philanthropic endeavors, for which she was given the title of baroness in 1871. Throughout her life, Baroness Burdett-Coutts avidly purchased objects of art, manuscripts, and books, including a group of approximately one hundred Greek manuscripts acquired sometime between 1870 and 1872. Acting on behalf of the baroness, Reverend Reginald Henry Barnes, prebendary of Exeter (d. 1889), had purchased them as early as 1864 from an antiquarian dealer in Ioannina, the capital of Epirus—Albania at that time but now northwestern Greece.

Some knowledge about the content of the collection of Greek manuscripts in the Burdett-Coutts Library was already available by the end of the nineteenth century. Indeed, this collection soon attracted scholars who were creating inventories of New Testament manuscripts held in libraries, museums, and private collections in Britain and other European countries. Of particular interest is the work undertaken by Frederick Henry Ambrose Scrivener and Caspar René Gregory. For instance, they mentioned that each manuscript had a shelfmark (I, II, III), which indicated its respective "Class," along with an Arabic number. Subsequent scholars would refer to the manuscripts by citing the Burdett-Coutts shelfmarks. Furthermore, after describing the subject of each manuscript, Scrivener and Gregory mentioned that Classes I and II had been bequeathed to Sir Roger Cholmeley's School in Highgate, located near the Burdett-Coutts country house, whereas Class III remained in the baroness's possession. However, aside from some fragmentary information, mostly focused on the large number of New Testament manuscripts, a comprehensive catalogue or inventory of the entire collection of Greek manuscripts was never produced. The Sotheby's catalogues of the sales of the collection in 1922 and 1987 finally documented the whole collection for the first time.

Although Angela Burdett-Coutts died in 1906, the Class III part of the collection was auctioned along with the rest of the baroness's library by Sotheby's in London in May 1922, following the death of Burdett-Coutts's husband the previous year. The catalogue described the collection of Greek manuscripts as follows:

> THE JANINA MANUSCRIPTS.
>
> A COLLECTION OF GREEK BIBLICAL AND OTHER MANUSCRIPTS, BROUGHT BY THE BARONESS BURDETT-COUTTS FROM JANINA, ALBANIA, IN 1870-71.
>
> *The references are to C.R. Gregory, Textkritik des Neuen Testamentes, Leipzig, 1909.*[26]

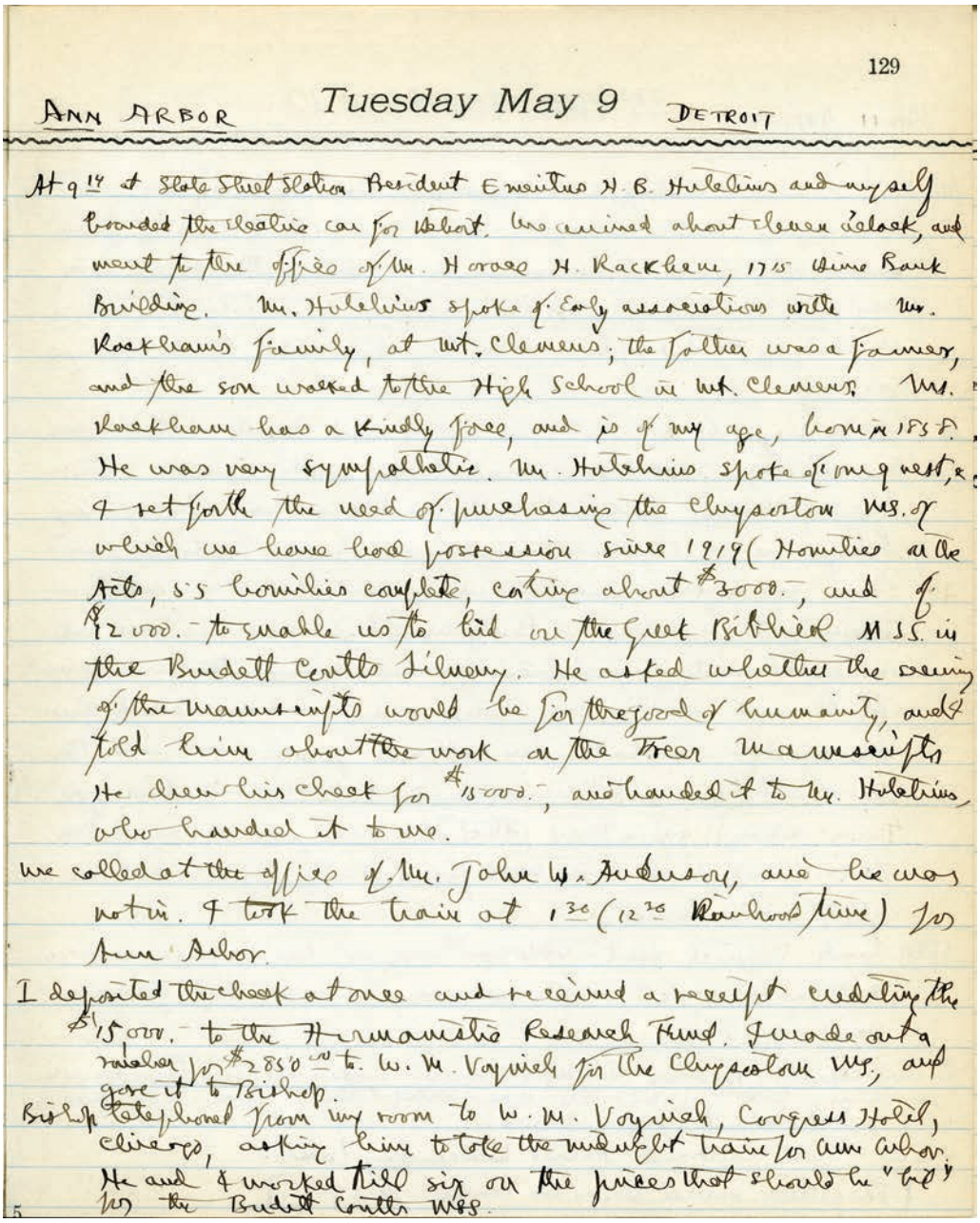
There were sixty-five lots: 167–231. While the last three items (229–231) were Hebrew manuscripts, the other lots were all Greek codices except for a single Latin manuscript.

Herman Charles Hoskier was the first to inform Kelsey about Sotheby's sale of the Burdett-Coutts Library.[27] By the beginning of April 1922, Voynich and Kelsey were

26. Sotheby, Wilkinson and Hodge, *The Burdett Coutts Library: Catalogue of the Valuable Library the Property of the Late Baroness Burdett Coutts* (London: Sotheby, Wilkinson and Hodge, 1922), 27.

27. Born in England and educated at Eton College, Hoskier was a classical scholar specializing in Greek manuscripts of the New Testament, particularly on the Book of Revelation. But he was also a banker working

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor



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ANN ARBOR Tuesday May 9 DETROIT

At 9 14 at State Street Station President Emeritus H. B. Hutchins and myself boarded the electric car for Detroit. We arrived about eleven o'clock, and went to the offices of Mr. Horace H. Rackham, 1715 Dime Bank Building. Mr. Hutchins spoke of early associations with Mr. Rackham's family, at Mt. Clemens; the father was a farmer, and the son walked to the High School in Mt. Clemens. Mr. Rackham has a kindly face, and is of my age, born in 1856. He was very sympathetic. Mr. Hutchins spoke of the quest, & set forth the need of purchasing the Chrysostom MS. of which we have had possession since 1919 (Homilies on the Acts, 55 homilies complete, costing about $3000., and of $12 000. to enable us to bid on the Greek Biblical MSS. in the Burdett Coutts Library. He asked whether the securing of the manuscripts would be for the good of humanity, and told him about the work on the Freer Manuscripts. He drew his check for $15 000., and handed it to Mr. Hutchins who handed it to me.

We called at the office of Mr. John W. Anderson, and he was not in. & took the train at 1 30 (12 30 Railroad time) for Ann Arbor.

I deposited the check at once and received a receipt crediting the $15 000. to the Humanistic Research Fund. I made out a rebate for $2 850 00 to W. M. Voynich for the Chrysostom MS, and gave it to Bishop.

Bishop telephoned from my room to W. M. Voynich, Congress Hotel, Chicago, asking him to take the midnight train for Ann Arbor. He and I worked till six on the prices that should be "bid" for the Burdett Coutts MSS.

5

Plate G: Francis Kelsey, diary, May 9, 1922, box 4 (1920–1927), FWKP, Bentley Historical Library.

frantically exchanging letters discussing the content, value, and research potential of the Greek manuscripts.[28] Voynich was hired to bid on behalf of the University of Michigan through his agent in London, Herbert Garland. From very early on, the agreed goal was to acquire the entire collection of Greek manuscripts. However, the money to fund this ambitious operation would only come on May 9, just a few days

with the Foreign Finance Corporation. His father was the merchant banker Herman Hoskier, who eventually became director of the Guinness Brewery.

28. Letters from Wilfrid Michael Voynich to Francis Willey Kelsey, April 10, 1922; Kelsey to Voynich, April 11, 1922; Voynich to Kelsey, April 14, 1922; and Kelsey to Voynich, April 21, 1922, all in folder 16, box 1, FKWP, Bentley Historical Library.

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before the auction, May 15. With the assistance of Harry Burns Hutchins, former president of the University of Michigan, Kelsey arranged a meeting with Ford investor Horace H. Rackham in Detroit.[29]

> We arrived about eleven o'clock and went to the office of Mr. Horace H. Rackham, 1715 Dome Bank Building. Mr. Hutchins spoke of early associations with Mr. Rackham's family, at Mt. Clemens; the father was a farmer, and the son walked to the High School in Mt. Clemens. Mr. Rackham has a kindly face, and is of my age, born in 1858. He was very sympathetic. Mr. Hutchins spoke of our request, & set forth the need of purchasing the Chrysostom ms. of which we had had possession since 1919 (Homilies on the Acts, 55 homilies complete, costing about $3000[)] and of $12000 to enable us to bid on the Greek Biblical mss. in the Burdett Coutts Library [acquired by Burdett-Coutts traveling in Albania in 1870–1871]. He asked whether the securing of the manuscripts would be for the good of humanity, and I told him about the work on the Freer manuscripts. He drew his check for $15000, and handed it to Mr. Hutchins, who handed it to me.[30]

The University of Michigan Library purchased fifty of the sixty-five Burdett-Coutts lots auctioned in the 1922 sale: fifty-five manuscripts in Greek and one in Latin. Forty-seven Greek manuscripts were purchased in the course of the auction through the services of Voynich's London agent: Mich. Mss. 15–22, 23a, 23b, 24–51, 53–54, 55a, 55b, 56–60.[31] However, newspaper articles covering this extraordinary purchase report forty-one manuscripts because they exclusively refer to the Greek manuscripts, neglecting the fact that some lots contained more than one manuscript.

Shortly afterward, other manuscripts were acquired from two antiquarian dealers who had also bid at the auction: seven from I. E. Géjou (Mich. Mss. 65–69 and 78–79);[32] and with Voynich again acting as an agent, one of the eight Burdett-Coutts manuscripts offered by Maggs Bros. Ltd., Mich. Ms. 83.[33] Concerning the other manuscripts for sale, two went to the British Museum, now held in the British Library; one to McGill University (Montreal, Canada); one to Brown University (Providence, Rhode Island); and the other eight to unknown locations.[34]

29. Of a humble background, Horace H. Rackham (1858–1933) worked in different odd jobs to pay for his law degree in Detroit. He was a neighbor of Henry Ford when Ford began to test car engines. Being one of Ford's first legal advisers, Rackham made an initial investment in 1903 of five thousand dollars in the Ford Motor Company. This ambitious investment would become the origin of Rackham's fortune. After this first generous gift to purchase Greek manuscripts, Rackham supported many of Kelsey's future causes and the University of Michigan in general, culminating in the building of the Rackham School of Graduate Studies. See Pedley, *The Life and Work of Francis Willey Kelsey*, 305.

30. Francis Willey Kelsey, diary, May 9, 1922, box 4 (1920–1927), FWKP, Bentley Historical Library; also see Pedley, *The Life and Work of Francis Willey Kelsey*, 304.

31. Francis Willey Kelsey, diary with newspaper clippings attached, May 21, 1922, box 4 (1920–1927), FWKP, Bentley Historical Library.

32. Letters from Francis Willey Kelsey to I. E. Géjou, October 18, 1922; and Francis Willey Kelsey to I. E. Géjou, October 23, 1922, both in folder 18, box 1, FWKP, Bentley Historical Library.

33. Letters from Wilfrid Michael Voynich to Francis Willey Kelsey, November 13, 1922; Francis Willey Kelsey to Wilfrid Michael Voynich, November 15, 1922; and William Warner Bishop to Francis Willey Kelsey, December 13, 1922, all in folder 18, box 1, FWKP, Bentley Historical Library.

34. Cataldi Palau, "Greek Manuscripts from the Meteora Monasteries," 145.

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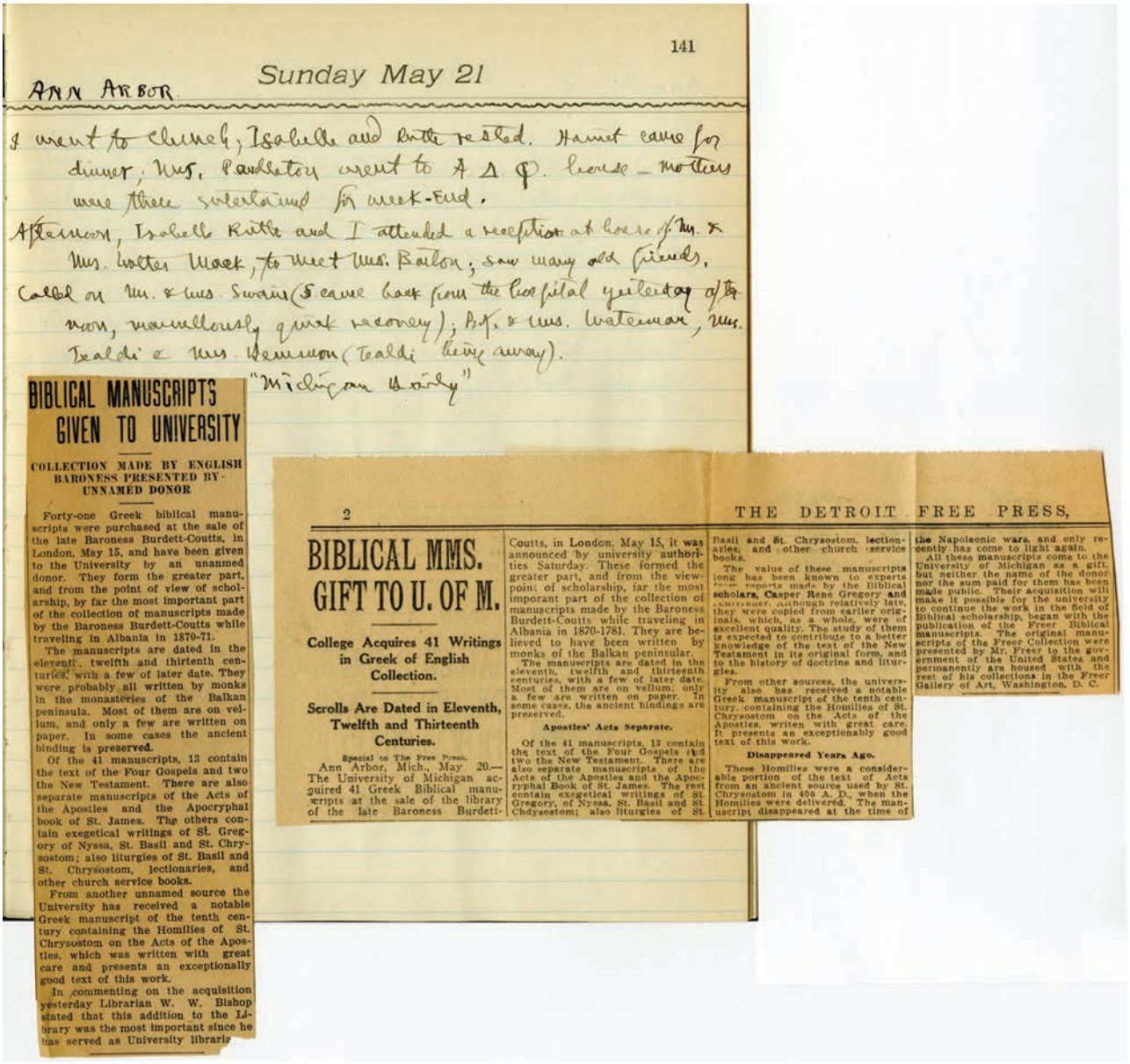

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Sunday May 21

ANN ARBOR

I went to church; Isabelle and Ruth rested. Hamet came for dinner; Mrs. Pendleton went to Δ Δ Φ. house — mothers were there entertained for week-end.

Afternoon, Isabelle Ruth and I attended a reception at home of Mr. & Mrs. Walter Mack, to meet Mrs. Balon; saw many old friends. Called on Mr. & Mrs. Swain (S came back from the hospital yesterday afternoon, marvellously quiet recovery); Prof. & Mrs. Waterman, Mrs. Tealdi & Mrs. Dennison (Tealdi being away).

"Michigan Daily"

BIBLICAL MANUSCRIPTS GIVEN TO UNIVERSITY

COLLECTION MADE BY ENGLISH BARONESS PRESENTED BY UNNAMED DONOR

Forty-one Greek biblical manuscripts were purchased at the sale of the late Baroness Burdett-Coutts, in London, May 15, and have been given to the University by an unanmed donor. They form the greater part, and from the point of view of scholarship, by far the most important part of the collection of manuscripts made by the Baroness Burdett-Coutts while traveling in Albania in 1870-71.

The manuscripts are dated in the eleventh, twelfth and thirtenth centuries, with a few of later date. They were probably all written by monks in the monasteries of the Balkan peninsula. Most of them are on vellum, and only a few are written on paper. In some cases the ancient binding is preserved.

Of the 41 manuscripts, 13 contain the text of the Four Gospels and two the New Testament. There are also separate manuscripts of the Acts of the Apostles and the Apocryphal book of St. James. The others contain exegetical writings of St. Gregory of Nyssa, St. Basil and St. Chrysostom; also liturgies of St. Basil and St. Chrysostom, lectionaries, and other church service books.

From another unnamed source the University has received a notable Greek manuscript of the tenth century containing the Homilies of St. Chrysostom on the Acts of the Apostles, which was written with great care and presents an exceptionally good text of this work.

In commenting on the acquisition yesterday Librarian W. W. Bishop stated that this addition to the Library was the most important since he has served as University librari

2 THE DETROIT FREE PRESS,

BIBLICAL MMS. GIFT TO U. OF M.

College Acquires 41 Writings in Greek of English Collection.

Scrolls Are Dated in Eleventh, Twelfth and Thirteenth Centuries.

Special to The Free Press.

Ann Arbor, Mich., May 20.—The University of Michigan acquired 41 Greek Biblical manuscripts at the sale of the library of the late Baroness Burdett-Coutts, in London, May 15, it was announced by university authorities Saturday. These formed the greater part, and from the viewpoint of scholarship, far the most important part of the collection of manuscripts made by the Baroness Burdett-Coutts while traveling in Albania in 1870-1781. They are believed to have been written by monks of the Balkan peninsular.

The manuscripts are dated in the eleventh, twelfth and thirteenth centuries, with a few of later date. Most of them are on vellum; only a few are written on paper. In some cases, the ancient bindings are preserved.

Apostles' Acts Separate.

Of the 41 manuscripts, 13 contain the text of the Four Gospels and two the New Testament. There are also separate manuscripts of the Acts of the Apostles and the Apocryphal Book of St. James. The rest contain exegetical writings of St. Gregory, of Nyssa, St. Basil and St. Chdysostom; also liturgies of St. Basil and St. Chrysostom, lectionaries, and other church service books.

The value of these manuscripts long has been known to experts from reports made by the Biblical scholars, Casper Rene Gregory and [illegible], although relatively late, they were copied from earlier originals, which, as a whole, were of excellent quality. The study of them is expected to contribute to a better knowledge of the text of the New Testament in its original form, and to the history of doctrine and liturgies.

From other sources, the university also has received a notable Greek manuscript of the tenth century, containing the Homilies of St. Chrysostom on the Acts of the Apostles, writen with great care. It presents an exceptionably good text of this work.

Disappeared Years Ago.

These Homilies were a considerable portion of the text of Acts from an ancient source used by St. Chrysostom in 400 A. D., when the Homilies were delivered. The manuscript disappeared at the time of the Napoleonic wars, and only recently has come to light again.

All these manuscripts come to the University of Michigan as a gift, but neither the name of the donor nor the sum paid for them has been made public. Their acquisition will make it possible for the university to continue the work in the field of Biblical scholarship, began with the publication of the Freer Biblical manuscripts. The original manuscripts of the Freer Collection were presented by Mr. Freer to the government of the United States and permanently are housed with the rest of his collections in the Freer Gallery of Art, Washington, D. C.

Plate H: Francis Kelsey, diary with newspaper clippings attached, May 21, 1922, box 4 (1920–1927), FWKP, Bentley Historical Library.

Annaclara Cataldi Palau has thoroughly examined the Greek manuscripts acquired by several institutions from the Burdett-Coutts auction, particularly focusing on questions about their origin and provenance. Considering that the manuscripts were acquired in Ioannina, Cataldi Palau convincingly suggested that there are two important nearby monastic centers where many of the Burdett-Coutts manuscripts might have been produced: the island in Ioannina Lake in Epirus and the so-called Meteora monasteries,[35] which refers to a group of cenobitic monasteries built on high pinnacles of rocks in an area located at the northwestern edge of Thessaly.

Considering the characteristics of Epirote manuscripts in terms of script, decoration, and design of the initials, Cataldi Palau has identified nine Burdett-Coutts manuscripts as such from the University of Michigan collection: Mich. Mss. 17, 28,

35. Cataldi Palau, "Greek Manuscripts from the Meteora Monasteries," 145–146.

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29, 31, 38, 43, 50, 59, and 83.[36] Moreover, Cataldi Palau has identified seven of these Burdett-Coutts manuscripts as being from the monastery of St. Nicholas Anapausas in the Meteora. Specifically, there are two keys for this identification. First, there are explicit possession notes in Mich. Mss. 35, 38, 39, 78, and 79. Second, the style of the bindings also links some of these manuscripts to this particular monastery: Mich. Mss. 35, 44, 47, 78, and 79.[37]

In the following years, the University of Michigan Library bought more Greek manuscripts, often through the intervention of Kelsey and from I. E. Géjou, but there was never a purchase that could be compared to the large acquisition of part of the Burdett-Coutts Library. The manuscripts from this library that had been bequeathed to Sir Roger Cholmeley's School in Highgate were deposited by its governors in the British Museum in 1938. Decades later, twenty-seven manuscripts were sold in 1987 at a Sotheby's auction in London.[38] One of the manuscripts sold in that auction, purchased by a private collector, was again sold at a Sotheby's auction in London in 2016.[39] Unfortunately, the University of Michigan Library did not bid in those auctions. Far away and long ago were the entrepreneurial spirit of Kelsey and the extraordinary historical circumstances that made possible one of the most important acquisitions of medieval and Renaissance manuscripts by a single American academic institution for the benefit of students, scholars, and the general public.

Pablo Alvarez

36. Cataldi Palau, "Epirus," 31–64.

37. Cataldi Palau, "Greek Manuscripts from the Meteora Monasteries," 148.

38. Cataldi Palau, "Greek Manuscripts from the Meteora Monasteries," 145. See also Sotheby's, *Western Manuscripts and Miniatures* (London: Sotheby's, 1987). The auction was held on June 23, 1987, and the manuscripts were lots 41–67.

39. Sotheby's, *Medieval and Renaissance Manuscripts* (London: Sotheby's, 2016). The auction was held on December 6, 2016, and the manuscript was lot 38.

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Acknowledgments

This book is part of my ongoing project to catalogue Greek manuscripts in the collections of the United States. Previous catalogues have been published in installments, library by library, in the academic journal *Manuscripta*. The University of Michigan collection of Greek manuscripts is the largest in the United States and therefore will be published as a two-volume book, the second of which is in preparation. I am thankful to the University of Michigan Press and in particular to Ellen Bauerle, executive editor. And I am grateful to Carl D. Winberg, who donated funds that made possible the publication of this book.

I am pleased to acknowledge the support of the National Endowment for the Humanities, which was crucial for undertaking and completing this important part of my cataloguing project. Views, findings, conclusions, and recommendations expressed herein do not necessarily reflect those of this institution.

I am also pleased to acknowledge the generous support of the administration of the University of Michigan Library during my three lengthy trips to Ann Arbor. I am thankful to the staff of the Special Collections Research Center at the Harlan Hatcher Graduate Library, especially Pablo Alvarez, curator of special collections and my collaborator in producing this catalogue. Excellent housing accommodations on the campus and the preferential attention to my work, which included extended hours at the library, greatly contributed to the completion of my project. I am grateful to the staff of the Department of Preservation and Conservation of the University of Michigan Library for their help with the handling of fragile material.

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Much research and writing were done at the Dumbarton Oaks Research Library and Collection in Washington, DC. This magnificent specialized library greatly facilitated my work on this catalogue. I thank Jan Ziolkowski, director of Dumbarton Oaks Research Library and Collection, and the library staff for their hospitality, help, and interest in my research. Dumbarton Oaks contributed to my project in yet another important way. As the preeminent international center for Byzantine studies,

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Dumbarton Oaks provided numerous opportunities to meet distinguished scholars and fellows from many countries and to exchange ideas and information, which helped me improve the quality of this catalogue.

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Finally, I thank two anonymous readers for their helpful comments.

Thus, I deeply appreciate the contributions of many people and organizations while taking full responsibility for the contents of this catalogue.

Nadezhda Kavrus-Hoffmann

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Abbreviations

Common Abbreviations

a.	anno (in the year)
a.k.a.	also known as
AM	Anno Mundi (from the Creation of the World)
ap.	apocrypha
cat. no.	catalogue number
CE	Common Era
cf.	compare
cod.	codex
codd.	codices
col.	column
des.	*desinit* (ends)
Dub.	*Dubia* (dubious)
e.g.	*exempli gratia* (for example)
fol.	folio
fols.	folios
gr.	*graecus* (Greek)
inc.	*incipit* (begins)
ln.	line
lns.	lines
mm	millimeters
ms.	manuscript
mss.	manuscripts
Mt.	Mount
mut.	*mutile* (mutilated)
no.	*numero* (number)
nos.	numbers
NT	New Testament

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OT	Old Testament
p.	page
pl.	plate
pls.	plates
pp.	pages
r	recto
repr.	reprinted
s.	*seculo* (in the century)
s.n.	*sine numero* (without number)
Sp.	*Spuria* (spurious)
St.	Saint
Sts.	Saints
v	verso

Library Abbreviations

BAV	Biblioteca Apostolica Vaticana
BL	British Library
BM	Biblioteca Nazionale Marciana
BNF	Bibliothèque Nationale de France
EBE	Εθνική Βιβλιοθήκη τής Ελλάδος (National Library of Greece)
GIM	Gosudarstvennyi Istoricheskii Muzei (State Historical Museum)
MLM	Morgan Library and Museum
ÖNB	Österreichische Nationalbibliothek
RNB	Rossiiskaia Nazionalnaia Biblioteka (National Library of Russia)

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Guide to the Use of the Catalogue

ENTRY STRUCTURE: The structure of the entries for this catalogue follows recommendations of the Institut de recherche et d'histoire des textes (IHRT) in Paris and takes into consideration new developments in Greek manuscript cataloguing presented at the conference "Greek Manuscript Cataloguing: Past, Present, and Future," held at Ca' Foscari University of Venice on January 18–19, 2016.[1]

HEADING FOR EACH MANUSCRIPT: The catalogue entry for each manuscript starts with the library call number, by which a manuscript can be found in the University of Michigan online Mirlyn catalogue. After the library call number, the Diktyon number of each manuscript is given in parentheses.[2] The general title follows and identifies the main content of the manuscript. The titles of manuscripts with biblical content are accompanied by their Rahlfs number (for the Old Testament) or Gregory-Aland (GA) number (for the New Testament).[3] Precise dates and locations of manuscripts' execution are given only if a scribe indicated the date and location in his colophon; otherwise, approximate dates of execution are established, which are derived from paleographic, codicological, and other evidence (e.g., watermarks, decoration, and scribal and non-scribal notes). Approximate dates are given in Roman numerals for centuries and in Arabic numerals or letters, which signify abbreviated words, for segments of a century; Arabic numerals and letters are shown in superscript. For example, "s. x" means the tenth century, "s. x^{1}" means the first half of the tenth century, "s. x^{2}" means the second half of the tenth century, "s. $x^{2/4}$" means the second quarter of the tenth century, and so on; "s. x^{in}" means the beginning of the tenth century ("in" stands for Latin *ineunte*), "s. x^{m}" means the middle of the tenth century, "s. x^{ex}" means the end of the tenth century ("ex" stands for Latin *exeunte*). The beginning of the century is identified as the first decade of the century; the middle of the century comprises two decades in the middle of the century; and the end of the century is the last decade of the century.

1. Institut de recherche et d'histoire des textes, *Guide pour l'élaboration d'une notice de manuscript* (Paris: Éditions du Centre national de la recherche scientifique, 1977); P. Degni, P. Eleuteri, and M. Maniaci, eds., *Greek Manuscript Cataloguing: Past, Present, and Future* (Turnhout, Belgium: Brepols, 2018).

2. The IRHT assigned a unique Diktyon number to every Greek manuscript in world collections. This number facilitates research of a manuscript on IRHT's database *Pinakes* (https://pinakes.irht.cnrs.fr/).

3. A. Rahlfs, *Verzeichnis der griechischen Handschriften des Alten Testaments* (Göttingen, Germany: Vandenhoeck and Ruprecht, 2004); C. R. Gregory, *Die griechischen Handschriften des Neuen Testaments* (Leipzig: J. C. Hinrichs, 1908); K. Aland, *Kurzgefasste Liste der griechischen Handschriften des Neuen Testaments*, 2nd ed. (Berlin, New York: De Gruyter, 1994).

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CONTENTS: Names of most authors are transliterated from Greek and presented in a form established in *The Oxford Dictionary of Byzantium* (e.g., Euthymios Zigabenos).[4] Traditional Anglicized forms are sometimes used if the author is well known (e.g., John Chrysostom). The titles of the texts are presented in English and/or Latin. The detailed contents of each manuscript are presented folio by folio with titles and *incipits* in Greek in modified diplomatic transcription. For manuscripts that lack foliation, folio numbers were determined by counting. Bibliographic references to publications follow if a text has been published. Patristic works are accompanied by a *Clavis Patrum Graecorum* (CPG) number; hagiographical works, by a *Bibliotheca Hagiographica Graeca* (BHG), *Auctarium Bibliothecae Hagiographicae Graecae* (BHG^{a}), or *Novum Auctarium Bibliothecae Hagiographicae Graecae* (BHG^{n}) number.[5] For fragments and mutilated texts, both *incipits* and *desinits* are given. *Incipit mutile* is indicated by a single closing bracket (]), and *desinit mutile*, by a single opening bracket ([). If only part of a word is present, the missing letters are restored in angled brackets, which are also used for editorial additions. Ellipses indicate omitted text, and ellipses within angled brackets indicate that a word or words are illegible in the manuscript. Parentheses are used for expansion of abbreviations. For palimpsests the underlying texts were identified either *de visu* or with the help of ultraviolet light. Special imaging techniques were not used.

PHYSICAL DESCRIPTION: The physical description specifies codicological characteristics of the manuscript: the number of folios and flyleaves, location of foliation or pagination, writing material, dimensions of the manuscript and writing surface, number of lines and interlinear spacing, ruling patterns and systems, pricking, composition of quires, location of quire signatures, color of ink, and qualitative characteristics of parchment or paper. Watermarks are discerned, identified, and described for manuscripts written on Western paper. If identical or similar watermarks are found in published or online catalogues, these watermarks are presented with their catalogue number and, in parentheses, the place and/or date when the paper was manufactured: for example, Briquet, "balance" no. 2589 (Eichstädt, a. 1494). All measurements are given in millimeters. Ruling patterns and systems are classified in accordance with the method created by Julien Leroy.[6] Position of the script in relation to the ruled lines is noted for ninth- and tenth-century manuscripts. The collation format is as follows: the number of the quire is followed by the number of folios in the quire; the number of folios is shown as superscript. Missing or added folios are indicated with minus or plus signs: for example, 1^{8-2} signifies that the first quire is a quaternion with two folios missing; 2^{8+1} signifies that the second quire is a quaternion with one folio added. The numeral collation is followed by a verbal description

4. *The Oxford Dictionary of Byzantium*, ed. A. Kazhdan, 3 vols. (New York: Oxford University Press, 1991).

5. M. Geerard, ed., *Clavis Patrum Graecorum* (Turnhout, Belgium: Brepols, 1974–1998); *Bibliotheca Hagiographica Graeca*, 3rd ed., ed. F. Halkin (Brussels: Société des Bollandistes, 1957); *Auctarium Bibliothecae Hagiographicae Graecae*, ed. F. Halkin (Brussels: Société des Bollandistes, 1969); *Novum Auctarium Bibliothecae Hagiographicae Graecae*, ed. F. Halkin (Brussels: Société des Bollandistes, 1984).

6. J. Leroy, *Les types de réglure des manuscrits grecs* (Paris: Éditions du Centre national de la recherche scientifique, 1976); J. Leroy, "Quelques systèmes de réglure des manuscrits grecs," in *Studia codicologica*, ed. K. Treu et al. (Berlin: Akademie-Verlag, 1977), 291–312; and J.-H. Sautel, *Répertoire de réglures dans les manuscrits grecs sur parchemin: Base de données établie par Jacques-Hubert Sautel à l'aide du fichier Leroy et de catalogues récents à l'Institut de recherche et d'histoire des textes* (Turnhout, Belgium: Brepols, 1995).

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of quire folios that are missing or added. Quire signatures are identified as scribal or non-scribal, and the location of quire signatures is indicated.

SCRIPT: The number of scribes and writing styles are identified, and manuscripts with similar or related writing styles are cited.[7] Writing styles are presented in terminology established and adopted by paleographers.[8] The terms are presented in the original language of the paleographer who first identified a particular writing style and are explained and/or translated into English. Bibliographic references are given for each writing style mentioned in this catalogue.

DECORATION: The miniatures, headpieces, headbands, and initials are described in detail, and manuscripts with similar or related decoration are cited.

COLOPHON AND NON-SCRIBAL NOTES: These notes are presented in modified diplomatic transcription and are translated into English.

BINDING: The material, hardware, and sewing structure are identified, and decorative elements are described in detail. Manuscripts with similar bindings are identified whenever possible.[9]

ORIGIN AND PROVENANCE: Paleographic, codicological, and other features are summarized, and precise, probable, or possible date and place of the manuscript's production are established. Further history and ownership of the manuscript are explored if possible. Provenance information is provided from the internal files of the University of Michigan Library and is verified whenever possible.

BIBLIOGRAPHY: Only the most important and substantial descriptions and studies are included in this section. Brief references and citations of the University of Michigan manuscripts are not included.

7. Related manuscripts are cited by their location (city, library) and by the call number by which a manuscript can be found in that library catalogue.

8. For a comprehensive description of Byzantine writing styles, see E. Crisci and P. Degni, eds., *La scrittura greca dall'antichità all'epoca della stampa: Una introduzione* (Rome: Carocci, 2011).

9. For a detailed technical description and analysis of the Michigan manuscripts' bindings, see J. Miller, *Tradition and Individuality: Bindings from the University of Michigan Manuscript Collection* (Ann Arbor, MI: Legacy Press, forthcoming).

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Catalogue

1. Mich. Ms. 4 (Diktyon 860)

Gospels, fragment (GA 2353)

s. x[1]

CONTENTS

1. Fols. 1r–5v: The Gospel of Matthew, fragment. Inc. mut. (fol. 1r): <ἔξε>] στιν τοῖς σάββασιν . . . (Matt. 12:12); des. mut. (fol. 5v): . . . καὶ τοῖς ὠσὶ(ν) βα[<ρέως> (Matt. 13:15). Nestle et al., *Novum Testamentum Graece*, 29–34.
2. Fols. 6r–20v: The Gospel of Mark, fragment. Inc. mut. (fol. 6r):]καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ . . . (Mark 3:5); des. mut. (fol. 20v): . . . τοῖς ἀρχιερεῦσι(ν) καὶ τοῖς γραμματεῦσι(ν) (Mark 10:33). Lacuna between fols. 13v and 14r: des. mut.: . . . οἱ ἰδόντες πῶς[(Mark 5:16); inc. mut.: Ἦλίας μὲν ἐλθὼν πρῶτον . . . (Mark 9:12). Nestle et al., *Novum Testamentum Graece*, 95–124 (lacuna at 103–118).[1]

PHYSICAL DESCRIPTION: Parchment, fols. 20. The folios are not numbered. Measurements: 280 × 195–200 mm; one col.; written surface is 167–175 × 100–105 mm. The text is written in twenty lines with interlinear spacing of 9–10 mm. The ruling pattern is D 24D1; the ruling was made with a thin instrument on the hair side of the parchment (probably ruling system 1). The pricking is visible in the bottom margins and is in the form of small slits and triangles. The script is positioned across the ruled lines.[2] According to Kenneth Clark's calculations, there were approximately forty-seven quires in the manuscript; his conjectural collation: <1–5>, 6^{8-3}, <7–15>, 16^{8}, <17–18>, 19^{8-1}, <20–47>.[3] Thus, the first five quires are missing; the sixth quire (fols. 1r–5v) lacks the first, second, and eighth folios; nine quires (the seventh through

1. Mich. Ms. 4 is fully digitized and available on the website of the Center for the Study of New Testament Manuscripts (CSNTM), at http://www.csntm.org. But the digitization was made without regard to the correct order of folios. For convenience of scholars who wish to use the CSNTM site, we provide the correlation between the two foliations: fols. 1a–6b on the CSNTM site = 14r–19v in this (and Kenneth Clark's) catalogue; 7a–b = 13r–v; 8a–14b = 6r–12v; 15a–b = 20r–v; and 16a–20b = 1r–5v.

2. The positioning of the minuscule script across the ruled lines suggests that the date of the manuscript is almost certainly no later than the tenth century and probably no later than its first half. On this subject, see Agati, *Il libro manoscritto*, 196; and Kavrus-Hoffmann, review of *Il libro manuscritto*, 296–305, esp. 303–304.

3. Clark, *Descriptive Catalogue*, 275.

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the fifteenth) are missing; the sixteenth quire (fols. 6r–13v) is a regular quaternion; two quires (the seventeenth and eighteenth) are missing; the nineteenth quire lacks the first folio; and approximately twenty-eight final quires are missing. There are no quire signatures. The ink is light brown and is partially flaked on the flesh side. The parchment is of very good quality, thin and medium thick, and smooth. The flesh side is white, and the hair side is ivory-white to yellowish; folios are somewhat soiled. The top margins of all folios are damaged by water stains.

SCRIPT: One anonymous scribe executed the manuscript. His script is large, rounded, and upright, one of the best examples of minuscule *bouletée* (pls. 1–3).[4] Upper and lower strokes are considerably reduced, with the exception of the vertical strokes of phi and psi, which are elongated. The vertical stroke of psi often has a V-shaped bar with a small additional horizontal line at the base of the V-bar and a small bulge above the V-bar (pl. 1, ln. 5; and pl. 3, ln. 5). Kappa and lambda are always in majuscule form; epsilon is often in narrow majuscule form; there are some majuscule forms of nu and occasional lunate sigma at the end of a line. Minuscule delta has a vertical upper stroke (pl. 2, ln. 1 from the bottom); the lower strokes of zeta and xi end with a small hook (pl. 1, ln. 9); alpha at the end of a line is often diminutive and is lifted above a preceding letter (pl. 2, ln. 6 from the bottom). Breathings are angular. All diacritics are small. The horizontal lines above *nomina sacra* often have a diagonal crosslet in the middle. Ammonian section and Eusebian canon numbers were written by the scribe in the margins in magenta ink.

The fragment's script is similar to that of many codices executed in the first half of the tenth century, such as Urbani 17 (scribe Joseph), Biblioteca Franzoniana, Genoa;[5] Ms. A 30, Great Lavra, Mount Athos, Greece;[6] Ms. Auct. E.2.12, Bodleian Library, Oxford;[7] Mss. gr. 70, gr. 139, and gr. 629, BNF, Paris;[8] and Ms. 1 1140.F (executed by the same scribe as Paris. gr. 629 [identification by Nadezhda Kavrus-Hoffmann]), Library Company of Philadelphia.[9]

DECORATION: Chapter titles are written in the top margins with magenta ink in hollow-bar majuscules filled with alternating violet and light green pigment (pls.1 and 2). The green pigment is apparently verdigris, which damaged the parchment and left greenish "halos" around letters. Initials are also executed in hollow-bar style in magenta ink and filled with gold. The initials are virtually identical to those in above-mentioned manuscripts Paris gr. 70 and gr. 139; therefore, Mich. Ms. 4 was very probably executed in the same *ergasterion*.

4. On minuscule *bouletée*, see Irigoin, "Une écriture du Xe siècle," 191–199; Kavrus, "'Almaznoe' pis'mo v grecheskikh rukopisiakh"; Agati, *La minuscola "bouletée"*; Crisci and Degni, *Scrittura greca*, 137–140; and Perria, *Γραφίς/Graphis*, 91–92.

5. Cataldi Palau, *Catalogo dei manoscritti greci*, 98–104; Cataldi Palau, "Ancora sui manoscritti"; Agati, *Minuscola "bouletée,"* 1:40–41, 2: pl. 21.

6. Agati, *Minuscola "bouletée,"* 1:86–87, 2: pl. 46.

7. Oxford cod. Auct. E.2.12 was executed by an anonymous scribe in 953 and is one of the few precisely dated *bouletée* manuscripts. See Lake and Lake, *Dated Greek Minuscule Manuscripts*, 2: pls. 98, 99; Hutter, *Corpus der byzantinischen Miniaturenhandschriften*, 1:14–15 (cat. no. 9), figs. 54–56, 3:319; and Agati, *Minuscola "bouletée,"* 1:114–115, 2: pl. 68.

8. Agati, *Minuscola "bouletée,"* 1:118–122, 2: pls. 3, 72–74.

9. Kavrus-Hoffmann, "Catalogue of Greek Medieval and Renaissance Manuscripts, Part VIII," figs. 1–3.

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COLOPHON: None.

NON-SCRIBAL NOTES: None.

BINDING: The fragment is not bound and is kept in a cardboard folder covered with green cloth. There are four V-shaped knife cuts on the folds for sewing.

ORIGIN AND PROVENANCE: The *bouletée* writing style indicates the first half of the tenth century and possibly the first quarter of the tenth century as the most likely date of execution. The high quality of calligraphy and decoration suggests a Constantinopolitan *ergasterion*.[10] The fragment was purchased in Constantinople by Francis Kelsey during the University of Michigan first expedition in December 1919.

BIBLIOGRAPHY: Smith, "Biblical Manuscripts in America," 244 (attributes ms. to s. x); De Ricci and Wilson, *Census*, 2:1104 (attribute ms. to s. xiii); Clark, *Descriptive Catalogue*, 275 (attributes ms. to s. xiii); Kavrus-Hoffmann, "Producing New Testament Manuscripts in Byzantium," 119, fig. 5.1; Kavrus-Hoffmann, "Discovering Hidden Treasures," 76.

2. Mich. Ms. 5 (Diktyon 861)

Basil of Caesarea (Basil the Great), *Homilies on the Psalms*, fragments

s. xii^{2}–xiii^{in}

CONTENTS

1. Fol. 1r–v: Basil of Caesarea, *Homily on Psalm 19* (CPG 2836), fragment. Inc. mut.:]μου ἐν τῷ καταβαίνειν . . . ; des. mut.: . . . εἰς κοπετὸν ἡμᾶς προ[<καλούμενοι>. Migne, *Patrologiae Cursus Completus, Series Graeca*, 29:320, lns. 36–321, ln. 28.[11]
2. Fol. 2r–v: Basil of Caesarea, *Homily on Psalm 32* (CPG 2836), fragment. Inc. mut.:]Καὶ γὰρ κἀκεῖνος . . . ; des. mut.: . . . ἐπουράνιος ἐστερεώθη· του[<τέστι>.[12] Migne, *Patrologiae Cursus Completus, Series Graeca*, 29:332, lns. 30–333, ln. 25.
3. Fol. 3r–4v: Basil of Caesarea, *Homily on Psalm 44*, fragment (CPG 2836). Inc. mut.:]βασιλεῖ. Ὅτι αὐτός . . . ; des. mut.: . . . τῆς ἐκκλησίας ὁ λόγος εἴρ[<νηται>.[13] Migne, *Patrologiae Cursus Completus, Series Graeca*, 29:409, lns. 27–32, 37–42, 46–412, ln. 4; 412, lns. 10–15; 413, lns. 8–46.

10. On this *ergasterion*, see Kavrus-Hoffmann, "Producing New Testament Manuscripts in Byzantium," 132–138.

11. All contents were identified by Christopher U. Faye and William H. Bond. See Faye and Bond, *Supplement*, 228.

12. A part of the outer column of fol. 2r–v is missing with loss of text.

13. Only the upper half of fol. 3r–v remains. The lower half is missing with loss of text. The text on fol. 3r is only partially legible. A part of the outer column of fol. 4r–v is missing with loss of text.

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4. Fol. 5r–v: Basil of Caesarea, *Homily on Psalm 45*, fragment (CPG 2836). Inc. mut.:]λέγειν, πάντα ἰσχύω . . . ; des. mut.: . . . ἀγαπήσαντος ἡμᾶς· καὶ[. Migne, *Patrologiae Cursus Completus, Series Graeca*, 29:417, lns. 26–420, ln. 18.
5. Fol. 6r–v: Basil of Caesarea, *Homily on Psalm 115*, fragment (CPG 2910). Inc. mut.: . . .]τουτέστι, διψῶν ἐπὶ . . . ; des. mut.: . . . σπείρεται ἐν φθο[<ρᾷ>. Migne, *Patrologiae Cursus Completus, Series Graeca*, 30:109, lns. 38–112, ln. 28.[14]

PHYSICAL DESCRIPTION: Parchment, fols. 6 (separated and mutilated). Measurements: 287 × 210 mm at longest and widest points; two cols.; written surface is 215 × 145 [67 + 18 + 60] mm. The text is written in twenty-eight to twenty-nine lines with interlinear spacing of 7 mm. The ruling pattern is 34E2g; the ruling system is probably 1 because all folios are ruled on the hair side of the parchment. Ruling was made with a sharp point, which left deep impressions. Quires are not possible to establish. The ink is light brown. The parchment is of mediocre quality, medium thick, with strong contrast between flesh (ivory-white) and hair (yellow-brownish) sides. All folios are mutilated, soiled, and in a poor state of preservation. The ink is light brown; it has flaked and faded on some folios.

SCRIPT: One anonymous scribe executed the manuscript. The script is large, clear minuscule with a slight inclination to the right and elongated upper and lower strokes of many letters (pl. 4). Enlarged letters include majuscule heart-shaped beta, delta, kappa, lambda, and an open form of omega. The script is similar to that in manuscripts written in the twelfth and the beginning of the thirteenth centuries, such as Ms. 7 (attributed to the twelfth century), Vatopedi Monastery, Mount Athos, Greece; and Vat. gr. 1903 (attributed to the twelfth or thirteenth century), BAV, Vatican City.[15]

DECORATION: None. Minor initials are in red ink.

COLOPHON: None.

NON-SCRIBAL NOTES: None.

BINDING: The separated and mutilated folios are not bound and are kept in a cardboard folder covered with green cloth.

ORIGIN AND PROVENANCE: It is not possible to establish where the fragment was executed. The fragment was purchased in Constantinople during the University of Michigan first expedition in December 1919.

BIBLIOGRAPHY: De Ricci and Wilson, *Census*, 2:1104 (attribute ms. to s. xii); Faye and Bond, *Supplement*, 288.

14. The text on fol. 6r–v is faded and barely legible.

15. On cod. Vatopedi 7, see Cavallo, "Scritture informali," 1:231, 3: figs. 16a–b. On Vat. gr. 1903, see Canart and Perria, "Les écritures livresques," 1:81, 2: fig. 3.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*.
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3. Mich. Ms. 6 (Diktyon 862)

Gospel Lectionary, fragment (GA *l* 1577)

<Constantinople?>, s. xi[2]

CONTENTS

1. Fol. 1r–v: Readings for Holy Week (Ἡ ἁγία καὶ μεγάλη ἑβδομάς), fragment. Inc. mut.:]τὸ θέλημά σου . . . (Matt. 26:42); des. mut.: . . . πῶς οὖν πληρωθῶσιν[(Matt. 26:54). Cf. Gregory, *Textkritik*, 1:362. Lacuna of four folios.
2. Fol. 2r–v: The Twelve Passion readings (Πάθη), fragment of the first Passion. Inc. mut.: <ἐκεί>]νῃ τῇ ἡμέρᾳ . . . (John 14:20); des. mut.: . . . ἐνετείλατο μοι ὁ πατήρ, οὕτως[(John 14:31). Cf. Gregory, *Textkritik*, 1:363.

PHYSICAL DESCRIPTION: Parchment, fols. 2. Measurements: 312 × 243 mm at longest and widest points; two cols.; written surface is 190–193 × 136–145 [58 + 20–22 + 58–65] mm. The text is written in twenty lines with interlinear spacing of 9–10 mm. The ruling pattern is 44C2; the ruling was made on the hair side of the parchment (likely ruling system 1). The two folios were the second and seventh folios of a quire and form a bifolium. The ink is medium brown. The parchment is of average quality and medium thick. The flesh side is creamy-white, and the hair side is yellow. Hair follicles are visible on the hair side. The first folio is torn at the outer margin. Ekphonetic notation occurs throughout the manuscript in magenta ink.

SCRIPT: One anonymous scribe executed the manuscript. His script is medium-sized liturgical *Perlschrift* with a slight inclination to the right; letters are rounded, and most upper and lower strokes are reduced; some letters are enlarged, such as zeta and majuscule kappa and lambda, but not out of proportion (pl. 5). Diacritics are small; the rough breathings are round, and the smooth breathings are angular. On fol. 2v a chapter title in the top margin and the word "ἀρχ(ή)" in the outer margin were written by the scribe in small Alexandrian majuscules in magenta ink.

The liturgical *Perlschrift* was widely used for lectionaries throughout the eleventh century and the beginning of the twelfth.[16] The thirteenth-century date suggested by Kenneth Clark (see bibliography below) is almost certainly too late for this kind of script, which lacks distinctive features of the archaizing scripts of the thirteenth and fourteenth centuries, such as rigidity and disproportionately enlarged thetas (so-called beach-ball thetas) and other letters.

The fragment's script is similar to that of many illuminated lectionaries produced in the second half of the eleventh century, such as Mss. 68, 163, and 2645, EBE, Athens;[17] and deluxe codd. M.639, M.647, and M.692, MLM, New York.[18] This simi-

16. On *Perlschrift*, see Hunger, *Studien zur griechischen Paläographie*, 22–32; and Crisci and Degni, *Scrittura greca*, 161–162.

17. On the Athens codices, see Marava-Chatzinicolaou and Toufexi-Paschou, *Catalogue*, cod. 68: 179–189 (cat. no. 45), figs. 468–480; cod. 163: 189–197 (cat. no. 46), figs. 481–511; cod. 2645: 139–149 (cat. no. 34), figs. 314–324.

18. On the Morgan codd. M.639 and M.647, see Kavrus-Hoffmann, "Catalogue of Greek Medieval and Renaissance Manuscripts, Part IV.1," 148–167, figs. 8, 9. On cod. M.692, see Anderson, *New York Cruciform*

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larity indicates that the Michigan fragment was also executed in the second half of the eleventh century.

DECORATION: None. One small initial mu on fol. 2v is in magenta ink and dusted with gold; it has an elegant shape but is not ornamented.

COLOPHON: None.

NON-SCRIBAL NOTES: None.

BINDING: The fragment is not bound and is kept in a cardboard folder covered with green cloth. Originally the manuscript was sewn at five stations.

ORIGIN AND PROVENANCE: The writing style indicates the second half of the eleventh century as the most likely date of execution. The place of the execution is not possible to establish although the quality of calligraphy suggests a Constantinopolitan *ergasterion*. The fragment was purchased in Constantinople during the University of Michigan first expedition in December 1919.

BIBLIOGRAPHY: De Ricci and Wilson, *Census*, 2:1104 (attribute ms. to s. xii); Clark, *Descriptive Catalogue*, 276 (attributes ms. to s. xiii).

4. Mich. Ms. 7 (Diktyon 863)

Gospel Lectionary, fragment (GA *l* 1610)

<Constantinople?>, s. xi^{2}

CONTENTS: Fols. 1r–8v: Readings from the Gospel of Luke (Saturday and Sunday only), fragment. Inc. mut.: <ἐκβα>]λὼν δύο δηνάρια ἔδωκε . . . (τῇ κυριακῇ η′, Luke 10:35); des. mut.: . . . διεπορεύετο κατὰ πόλεις[(τῷ σαββάτῳ ιβ′, Luke 13:22). Cf. Gregory, *Textkritik*, 1:356–357.

PHYSICAL DESCRIPTION: Parchment, fols. 8. The folios are not numbered. Measurements: 345–350 × 265–267 mm; two cols.; written surface is 220 × 160 [67 + 27 + 66] mm. The text is written in sixteen lines with interlinear spacing of 14–15 mm. The ruling pattern is 34C2 (the ruling system is 1). Small pricking holes are visible in the top, outer, and bottom margins. The eight folios form a quaternion. There are no quire signatures. The ink is dark brown, and the *kalamos* is medium thick. The parchment is of very good quality, smooth, and medium thick. The contrast between the flesh side and hair side is very slight, and both sides were originally creamy-white. In its current condition, the parchment is soiled, and there is a large oil stain covering the outer margin and parts of the outer columns. Ekphonetic notation occurs throughout the manuscript in magenta ink.

Lectionary; and Kavrus-Hoffmann, "Catalogue of Greek Medieval and Renaissance Manuscripts, Part IV.2," 257–266.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*.
E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021.
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SCRIPT: One anonymous scribe executed the manuscript. His script is highly professional, calligraphic, liturgical *Perlschrift* with a slight inclination to the right; letters are large, widely spaced, and rounded; the upper and lower strokes are reduced; some letters are enlarged, such as zeta, theta, majuscule kappa, upsilon, phi, and xi, but not out of proportion (pls. 6 and 7). The lection titles are written in gold over magenta ink in Alexandrian majuscules.[19] Diacritics are small; most breathings are rounded, but some are angular. Lection notes are in the top margins of fols. 1r, 2r, 3r, 4r, 5r, 6v, and 8r; they indicate on which Sunday and Saturday readings should be read. The lections were written by the scribe in gold over magenta ink.

The liturgical *Perlschrift* was widely used for lectionaries throughout the eleventh century and the beginning of the twelfth. The fifteenth-century date in Kenneth Clark's catalogue (see bibliography below) is certainly too late for this kind of script and could be a typographical error. The fragment's script is similar to that of many codices produced in the second half of the eleventh century, such as Vat. gr. 463 (executed by the scribe Symeon in 1062), BAV, Vatican City;[20] Sinod. gr. 511, GIM, Moscow;[21] and the Jaharis Lectionary, acc. no. 2007.286, Metropolitan Museum of Art, New York.[22] All of these manuscripts were lavishly illuminated and produced in Constantinople for wealthy patrons and major cathedrals.

DECORATION: There are seven major initials (two taus and five epsilons) exquisitely executed in gold over magenta ink and elegantly pen ornamented (pl. 6). Minor initials are also executed in gold over magenta ink but not ornamented. The initials were evidently executed by a chrysographer and not by the scribe himself, who left tiny letters as reminders to the chrysographer. These letters are written in the ink of the text and located in the inner margins very close to the crease—for example, on pl. 7 tiny letters pi, epsilon, and kappa are visible at the far right.

COLOPHON: None.

NON-SCRIBAL NOTES: On the top margin of fol. 6v is a non-scribal (probably late thirteenth-century) note, which indicates that the reading from the Gospel of Luke 14:16–24 should be read during the Sunday of the Holy Forefathers (Κυριακὴ τῶν Προπατόρων). Abbreviated *heothina* notes by a different non-scribal hand are in the top margins of fols. 2r (partially faded): Ἐωθ(ινὸν) [*sic*] · <ι′ ?> · Ἦχ(ος) · <πλ. α′ ?> · ; 4r: Ἐωθ(ινὸν) [*sic*] · δ′ · Ἦχ(ος) · α′ · ; and 6v: Ἐωθ(ινὸν) [*sic*] · ε′ · Ἦχ(ος) · β′ · .[23]

BINDING: The fragment is not bound and is kept in a cardboard folder covered with green cloth. Originally the manuscript was sewn at five stations.

19. On Alexandrian majuscules, see Irigoin, "L'onciale grecque de type copte," 29–51; Perria, *Ιραφίς/ Graphis*, 42–47; and Crisci and Degna, *Scrittura greca*, 120–123.

20. On the Vatican codex and the scribe Symeon, see Vogel and Gardthausen, *Die griechischen Schreiber*, 410; Lake and Lake, *Dated Greek Minuscule Manuscripts*, 8:7, pls. 528–530; Spatharakis, *Corpus of Dated Illuminated Greek* Manuscripts, 1:25 (cat. no. 75), 2: figs. 135–138; and *Repertorium der griechischen Kopisten, 800–1600*, Part 3, A:207 (cat. no. 590), B:214, C: fig. 328.

21. On the Moscow codex, see Kavrus, "Imperatorskii Scriptorii v XI veke," 139–140; fig. 11; Zakharova, "Grecheskoe Evangelie-aprakos," 7–19; and Putsko, "Konstantinopol'skii 'Zolotoi Kodeks,'" 1:116–137.

22. On the Jaharis Lectionary, see Lowden, *The Jaharis Gospel Lectionary*.

23. *Heothinon* is a troparion for the orthros (morning chant).

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ORIGIN AND PROVENANCE: The writing style points to the second half (possibly the last quarter) of the eleventh century as the most likely date of execution. The high quality of the parchment, elegant calligraphy, and exquisitely executed initials suggest Constantinople as the place of production. The fragment was purchased in Constantinople during the University of Michigan first expedition in December 1919.

BIBLIOGRAPHY: De Ricci and Wilson, *Census*, 2:1104 (attribute ms. to s. xi); Clark, *Descriptive Catalogue*, 276–277 (attributes ms. to s. xv).

5. Mich. Ms. 8 (partial palimpsest) (Diktyon 864)

Menaion for September, October, November, and December (GA *l* 1611)

<Palestine or Sinai?>, s. xiii[1]

Palimpsest folios (96r–v and 106r–112v):

A. Upper text: Menaion (restoration of parts of the original text for October and November)

s. xiv

B. Underlying text (fols. 96r–v and 106r–112v): New Testament, fragments (GA 0209)

s. vi–vii (?)

CONTENTS

1. Fols. 1r–56r: Menaion for each day of September.[24] The structure of each feast: stichera and OT readings; canon (*kathismata* follow the third ode; kontakion, *oikos*, and Synaxarion notices follow the sixth ode; two *exapostеilaria* follow the ninth ode); NT readings.[25] Title (fol. 1r; many letters and words are illegible): Μη<ναῖο>ν σὺν Θ(ε)ῷ <ἔχο>ν ἅπασαν ἀκολουθίαν. Τῷ αὐ<τῷ> μηνὶ <α′. Ἀρχὴ> τ(ῆ)ς ἰνδ(ίκτου). Καὶ <μνήμη τοῦ ὁσίου> π(ατ)ρ(ὸ)ς ἡμ(ῶν) Συ<μεὼν τοῦ> Στυλ(ίτου). Subtitle (fol. 1r): Στιχ(η)ρ(ά). Ἦ(χος) α′. <. . .> Τῶν οὐ(ρα)νίων ταγμάτων. Inc.: Τῆς αὐτολέκτου καὶ θείας διδασκαλίας. . . . *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ*, 1:3–302 (with variations).
2. Fols. 56r–104v: Menaion for each day of October. Each feast has the same structure as those of September. Title (fol. 56r): Τ(οῦ) μη(νὸς) ὀκτ(ωβ)ρ(ίου) α′. Τοῦ ἁγ(ίου) ἀπο(στόλου) Ἀνανίου καὶ Ῥωμανοῦ τ(οῦ) Μελῳδ(οῦ). Subtitle (fol. 56r):Ἦχ(ος) γ′. Ἀπόστολε ἅγ(ιε) πρέσβευε τῷ: καὶ ἦχος πλ(άγιος) δ′. Τὴν σοφίαν τοῦ λόγου. Inc. (fol. 56r): Φωτισθεὶς ἐπιγνώσει τῇ θεϊκῇ ἱερεύς τε καὶ μάρτυς. . . . *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ*, 1:303–578 (with variations).

24. Menaion is a set of twelve liturgical books, each containing the services for the fixed feasts for an entire month.

25. The order of *troparia* sometimes differs from the text published in *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ.*

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3. Fols. 105r–157v: Menaion for each day of November; one folio at the beginning is missing. Each feast has the same structure as those of September. Inc. mut.:]ἐν αὐτῷ γὰρ προστρέχοντες . . . (November 1, Feast of Sts. Kosmas and Damian, canon, end of the first ode).[26] *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ*, 2:6–343 (with variations).
4. Fols. 158r–221v: Menaion for each day of December; end is missing (the last day is December 29). Each feast has the same structure as those of September. Title: Μη(νὶ) δεκεμβρίῳ α′. Τοῦ ἁγ(ίου) προφήτ(ου) Ναούμ. Subtitle: Κάθ(ισμα). Ἦχ(ος) πλ(άγιος) α′. Τὸν συνάναρχ(ον) <λόγον>. Inc.: Ἀμιγῆ χαρακτήρων τῶν κάτω ἔνδοξε . . . ; Des. mut.: . . . ἐν σαρκὶ ἐκ σοῦ[. *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ*, 2:345–723, ln. 8 (with variations).

Underlying text: Fols. 96r–v and 106r–112v: The Epistles of the Apostles, fragments (partially legible): 1 Thess. 2:20–<?>; Rom. 14:9–23, 16:25–27, 15:1–2; 2 Cor. 1:1–15, 4:4–13, 6:11–7:2, 9:2–10:17; 2 Pet. 1:1–2:3. On fol. 96r the beginning of the twentieth section of the second chapter of the First Epistle of Paul to the Thessalonians is visible: Ὑμεῖς γάρ ἐστε . . . (1 Thess. 2:20). On fol. 110r the beginning of the Second Epistle of Paul to the Corinthians and the beginning of the eighth section of the first chapter of the same Epistle is visible: Παῦλος ἀπόστολος . . . (2 Cor. 1:1); and second col., ln. 10 from the bottom: Οὐ γὰρ θέλομεν . . . (2 Cor. 1:8).

PHYSICAL DESCRIPTION: Parchment; fols. 221. Modern foliation in pencil is in the upper right corner. Measurements: 265–275 × 195–200 mm; one col. (two cols. on some folios); written surface is 210–215 × 150–155 mm. The text is written in forty-seven lines (scribe I, the principal copyist) and in forty-three to forty-six lines (scribe II, a supplemental copyist) with interlinear spacing of 4.5–5.0 mm (scribe I) and 5–7 mm (scribe II). The ruling patterns are B 32C1 and B 32C2 (scribe I) and 00C1 (scribe II). The ruling systems are 9 (primary system) and 1 (in ternions and binions). There are thirty-one quires; collation: 1^{8}, 2–3^{6}, 4–5^{8}, 6^{6}, 7–8^{8}, 9^{4}, 10–13^{8}, 14^{4-1+1}, 15^{8-1}, 16^{8-1}, 17^{6}, 18^{8}, 19–20^{6}, 21–26^{8}, 27^{8-1}, 28^{8}, 29^{6}, 30^{8}, 31^{6}. The quires are a mixture of quaternions, ternions, and binions. The fourteenth quire lacked the second folio, which was restored by a fourteenth-century hand; the fifteenth quire lacks the seventh folio; the sixteenth quire lacks the first folio, and folios 2, 3, 5, and 6 violate "Gregory's rule";[27] and the twenty-seventh quire lacks the eighth folio. The quire signatures were written by the scribe in the lower right corner on the recto of each quire; many signatures are missing (they were most likely cropped during rebinding). The ink is medium and dark brown. Initials and lection notes are in somewhat faded magenta ink. The parchment is of mediocre quality but carefully prepared, and thickness varies; the flesh side is ivory-white, and the hair side is yellowish to yellow. There are occasional patched holes and hair follicles.

26. The first six odes of the November 1 Feast of Sts. Kosmas and Damian are not found in Follieri, *Initia*, and probably are not published.

27. The so-called Gregory's rule states that in a quire the hair side of the parchment folio faces the hair side of another folio, and the flesh side faces the flesh side. The rule was named after Caspar René Gregory, an American-German theologian. For more on the composition of quires in Greek manuscripts, see Agati, *Il libro manoscritto*, 153–155.

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Underlying text: Palimpsest parchment, fols. 8. Written surface is 190–195 × 150 [65 + 20 + 65] mm; two cols.; the text is written in twenty-nine to thirty-two lines. The underlying text is positioned parallel to the upper text.

SCRIPT: One anonymous principal scribe (scribe I) executed the manuscript. Scribe I displays two distinctive writing styles. One is small-sized, upright, early archaizing script, which imitates *Perlschrift* but incorporates elements of the thirteenth-century scripts, such as enlarged heart-shaped betas and so-called elephant-trunk zetas and xis (pl. 8). The other style is larger and more energetic cursive (pl. 9, top nine lines). The cursive style was employed exclusively for the Synaxarion, very probably to help a reader easily find these texts. The archaizing script is very similar to that of monk-scribe Gregorios, who in 1228 executed cod. Holkham gr. 64, Bodleian Library, Oxford.[28]

Fols. 96r–v and 106r–112v are from a different manuscript; the original text was effaced, and the parchment was reused as a replacement for lost or damaged original folios. The restoration was probably done in the fourteenth century by an anonymous scribe (scribe II). The upper script of these folios is archaizing minuscule, small sized, and vertical; on some folios scribe II displays a larger and less stiff handwriting in an apparent attempt to imitate the principal scribe who employed two different writing styles. The titles and initials in this part of the manuscript were executed in bright red ink.

Musical notation is on fols. 1r–2r, 11r–v, 15v, 16r–v, 19r, 24v, 27r–v, 30v, 32r–v, 45r, 47r, 48r–v, 50v, 51v, 54v, 56v, 57r, 58v, 60r–v, 65v, 67r–v, 71r, 72v, 75v, 77v, 79r, 82r, 84v, 85r, 87v, 89v, 91r, 92v, 94r–v, 101v, 122r–v, 125r–v, 127v, 128r, 129v, 131r–v, 133v, 138v, 139r, 147r–v, 151v, 153r, 156r–v, 161v, 162r, 164r, 166r–v, 167r, 172r, 175r, 177r, 178v, 179r, 184r–v, 189r, 191r–v, 194r, 196r–v, 202v, 207r–v, 208r–v, 209r–v, 217r–v, and 221r.

Underlying text: Apparently by one hand; the script is biblical majuscule, probably of the sixth or seventh century but could be even earlier (pl. 10).[29]

DECORATION: The decoration consists of two rectangular headpieces. On fol. 1r, the headpiece measures 147 × 25 mm and is filled with vegetal/floral ornaments (pl. 8). On fol. 158r, the narrow headpiece (145 × 10 mm) displays five small animals (a rabbit chased by four dogs) and a small bird (pl. 11). Both headpieces were executed in hollow style on a magenta background. In addition, there are narrow interlace bands and plain wavy division bars with finials, both in magenta ink, throughout the manuscript.

The scene of a rabbit chased by dogs is strikingly similar to those depicted on the thirteenth-century silver trays produced in the Middle East during the Ayyubid dynasty (late twelfth to mid-thirteenth century), especially to the scene on the Her-

28. Turyn, *Dated Greek Manuscripts* (Great Britain), 11–13, pl. 3. It is not known where Holkham gr. 64 was executed. In the sixteenth and seventeenth centuries it belonged to Ioannes Morezenos and his son, Markos Morezenos, priests in Crete.

29. A reliable method of dating manuscripts written with biblical majuscule does not exist. On dating of early majuscule scripts in New Testament manuscripts, see Cavallo, *Ricerche sulla maiuscola biblica*. On the critique of the Cavallo method, see Fonkich, review of *Dioscurides*, 530–534; and Orsini and Clarysse, "Early New Testament Manuscripts," 443–474.

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mitage silver tray acc. no. 1898 CA-14238, executed in Syria in 1230–1250.[30] This similarity and an apparent influence of the Islamic art of the Ayyubids suggest that Mich. Ms. 8 could have been executed in the same region.

COLOPHON: None.

NON-SCRIBAL NOTES: There are some scribbling and tests of pen. On fol. 96v a later hand (probably of the seventeenth century) added "ἦχος πλ(άγιος) δ′" on St. Demetrios (inc.:Ὢ τοῦ παραδόξου θαύματος· ἐν οὐρανῷ καὶ ἐν γῇ . . .).

BINDING: The binding is Greek; plain dark brown leather is placed over 10 mm thick wooden boards. The leather on the spine is cracked and damaged, and the plain cloth spine lining is partially exposed. The primary endbands are sewn with plain threads. The manuscript is sewn at four stations with plain thread. Small worm holes are on both the front and back covers. There are no pastedowns, and the wood is exposed.

ORIGIN AND PROVENANCE: The close similarity of the script of Mich. Ms. 8 to that of cod. Holkham gr. 64, which was executed by the scribe Gregorios in 1228, indicates that Mich. Ms. 8 was very probably executed in the first half of the thirteenth century. And the similarity of the decorative motifs in Mich. Ms. 8 to those of contemporaneous silver trays executed in the Middle East points to Syria or Palestine as the region where the manuscript was produced. André Binggeli convincingly argued that Mich. Ms. 8 once belonged to the Panaghia Monastery of Chalki (MS Panaghia 60). The manuscript was purchased in Constantinople during the University of Michigan first expedition in December 1919.

BIBLIOGRAPHY: Metropolitan Athanagoras, "Κατάλογος τῶν χειρογράφων τῆς ἐν Χάλκῃ Μονῆς τῆς Παναγίας," 158–160; De Ricci and Wilson, *Census*, 2:1104 (attribute ms. to s. xiv); Clark, *Descriptive Catalogue*, 277 (attributes ms. to s. xiv); Elliott, *Bibliography of Greek New Testament Manuscripts*, 117; Welte, "Die griechischen Palimpseste," 17, 19, 20, 25, 31, 37, 50; Kavrus-Hoffmann, "Discovering Hidden Treasures," 81, figs. 2–3; Binggeli, "Un nouveau manuscript de la Panaghia de Chalki."

6. Mich. Ms. 9 (Diktyon 865)

Gospel Lectionary (GA *l* 1578)

s. xii[2]

CONTENTS

1. Fols. 1r–72v: Readings from the Gospel of Luke (daily); the beginning is missing. Inc. mut.:]καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη . . . (τῇ παρασκευῇ τῆς α′,

30. See Makariou, *L'Orient de Saladin*, 115 (cat. no. 98); and Kavrus-Hoffmann, "Discovering Hidden Treasures," 75–84, esp. 81 and figs. 2–3.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*. E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

Luke 4:27). Lacuna between fols. 18v and 19r: des. mut.: . . . φυλασσόμενος, καὶ διαρ[<ρήσσων> (Luke 8:29); inc. mut.:]οί εἰσπορευόμενοι τὸ φέγγος βλέπωσιν . . . (Luke 11:33). Cf. Gregory, *Textkritik*, 1:353–361.

2. Fols. 73r–83v: Readings for the Vigils (Παννυχίδες) and Lent (Νηστεῖαι). Cf. Gregory, *Textkritik*, 1:361–362.
3. Fols. 83v–102v: Holy Week (Ἡ ἁγία καὶ μεγάλη ἑβδομάς); does not include the Washing of the Feet (νιπτήρ). Lacuna in the text of the Liturgy between fols. 100v and 101r. Cf. Gregory, *Textkritik*, 1:362.
4. Fols. 102v–119v: The Twelve Passion readings (Πάθη). Cf. Gregory, *Textkritik*, 1:363.
5. Fols. 119v–128v: Readings for Good Friday (for the Hours and the Liturgy) and Holy Saturday (Ὧραι). Cf. Gregory, *Textkritik*, 1:363.
6. Fols. 128v–136r: Eleven morning Resurrection readings (Εωθινά). Cf. Gregory, *Textkritik*, 1:364.
7. Fols. 136r–154v: The Menologion; the end is missing (the last entry is June 24). Des. mut.: . . . καὶ συνέχαι[<ρον> (Luke 1:28). Lacunae between fols. 142v and 143r (October 2–9) and between fols. 146v and 147r (November 25–January 24). Cf. Gregory, *Textkritik*, 1:365–386.

PHYSICAL DESCRIPTION: Parchment, fols. 154. The folios are not numbered. There are no flyleaves. Measurements: 274–276 × 210–215 mm; two cols.; written surface is 200 × 145–150 [60–65 + 15–20 + 65–70] mm. The text is written in twenty-six lines with interlinear spacing of 8 mm. The ruling patterns are 10C2 and 31C2b (the ruling system is 1). Pricking is visible in the outer margins. Twenty of probably thirty-five quires remain; collation: <1–13>, 14–15^{8}, 16$^{8-1}$, 17–21^{8}, 22^{10}, 23–25^{8}, 26$^{8-2}$, 27–30^{8}, 31$^{8-1}$, <32>, 33$^{8-4}$, 34^{8}, <35>. The first thirteen quires are missing; the sixteenth quire lacks the third folio; in the twenty-first quire the bottom part of the eighth folio is mutilated with loss of some text; the twenty-second quire is a quinion with the inner bifolium inserted in violation of Gregory's rule; the twenty-sixth quire lacks the fourth and sixth folios; the thirty-first quire lacks the eighth folio; the thirty-second quire is missing; the thirty-third quire lacks the fifth, sixth, seventh, and eighth folios; in the thirty-fourth quire the first folio is mutilated with a significant loss of text; and the thirty-fifth (probably the last) quire is missing. The quires were signed by the scribe in the lower left corner of the first recto and the last verso of each quire (some signatures are in the lower right corner of the first recto, and some signatures are missing). The ink is light brown and medium brown. The parchment is of poor quality, and its thickness varies; it is stiff and warped, ivory-white and yellowish (flesh side), and yellow and brownish (hair side). Hair follicles were carefully removed. There are wax stains and soiling. The folios are in poor condition; many are loose, torn, and damaged by water at the edges.

SCRIPT: One anonymous scribe executed the manuscript. His script is large, somewhat squat, and with reduced strokes of most letters (pl. 12). Distinctive letters include two forms of zeta (an "elephant-trunk" zeta and a zeta that resembles the upper part of a question mark); a "compressed" xi; a double majuscule gamma with a shorter first gamma (pl. 12, col. 2, ln. 4); and "glued" letters such as phi and omega (pl. 12, col. 1, ln. 9). The script can be characterized as one of the "new styles" of the twelfth century and is comparable to that of manuscripts Vat. gr. 1191, BAV, Vatican

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City; and D. gr. 158, Center for Slavo-Byzantine Studies "Prof. Ivan Dujčev," Sofia, Bulgaria (both attributed to the twelfth century).[31]

DECORATION: The simple decoration was probably executed by the scribe himself in magenta ink. The decoration consists of small rectangular headpieces with an interlace motif (pl. 12) and several division bars with finials. The initials are only slightly pen ornamented with dots and bulges.

COLOPHON: None.

NON-SCRIBAL NOTES: None.

BINDING: Both covers are missing, and the sewing is exposed. The manuscript is sewn at five stations. The endbands are missing. The manuscript is kept in a large cardboard folder covered with green cloth.

ORIGIN AND PROVENANCE: The manuscript was most likely produced in a provincial monastic scriptorium, probably in the last half of the twelfth century. Nothing is known about this manuscript prior to its purchase by the University of Michigan from the antiquarian dealer I. E. Géjou in Paris in July 1920.

BIBLIOGRAPHY: De Ricci and Wilson, *Census*, 2:1105 (attribute ms. to s. xii–xiii); Clark, *Descriptive Catalogue*, 278 (attributes ms. to s. xiv).

7. Mich. Ms. 10 (Diktyon 866)

Musical Anthology (Papadike)

<Meteora, Greece?>, s. xviii²

CONTENTS

1. Third flyleaf, recto (by a later hand): Canon. Inc.: Δέσποινα, πρόσδεξαι τὰς δεήσεις τῶν δούλων σου. . . .
2. Fol. 1r: One-line title and one line of musical notation. Title: Κὺρ Ἀναστασίου Ῥαψανιότου [*sic*], ἦχος δ′.
3. Fols. 1v–3r: Petros Peloponnesios Lampadarios, Alleluarion chant in mode I. Title: Κὺρ Πέτρου Λαμπαδαρίου ἦχος α′. Inc.: Ἀλληλούϊα. . . . Fol. 3v: Blank.
4. Fols. 4r–14v (fol. 8v is blank): Protheoria of Papadike. Title: Ἀρχὴ σὺν Θεῷ ἁγίῳ τῶν σημαδίων τῆς ψαλτικῆς τέχνης. . . . Inc.: Ἀρχή, μέση, τέλος, καὶ σύστημα πάντων τῶν σημαδίων. . . .
5. Fols. 15r–25r: Vespers chant in plagal mode IV. Title: Ἀρχὴ σὺν Θεῷ ἁγίῳ τοῦ Ἑσπερινοῦ ἄρχεται ὁ δεξιὸς τῶν τριαδικῶν πλ(άγιος) δ′. Inc.: Ἀνοίξαντός Σου τὴν χεῖρα. . . .

31. On the new styles and cod. Vat. gr. 1191, see Canart and Perria, "Les écritures livresques," 1:88–95, 2:57. On the Sofia cod. D. gr. 158, see Cavallo, "Scritture informali," 1:231, 3: fig. 17b.

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6. Fols. 25v–29r: Kekragaria. Title: Ἀρχὴ σὺν Θεῷ ἁγίῳ τῶν κατ᾽ ἦχον κεκραγαρίων. Inc.: Κύριε, ἐκέκραξα πρὸς σέ, εἰσάκουσόν μου. . . .
7. Fols. 29v–30r, ln. 4: Chant in plagal mode IV. Title: <Ἦχος> πλ(άγιος) δ′. Inc.: Θεὸς Κύριος. . . .
8. Fol. 30r, lns. 5–36v: Orthros chant in plagal mode IV. Title: Τῇ ἁγίᾳ καὶ μεγάλῃ δευτέρᾳ εἰς ὄρθρον. Ἦχος πλ(άγιος) δ′. Inc.: Ἀλληλούϊα. Ἰδοῦ ὁ Νύμφιος ἔρχεται. . . .
9. Fols. 36v–37v: Panagiotes the New Chrysaphes (Chrysaphes the Younger), Chant in mode I. Title: Κὺ(ρ) Χρυσάφου [τοῦ Νέου] ἦχος α′. Inc.: Πᾶσα πνοὴ αἰνεσάτω τὸν Κύριον. . . .
10. Fols. 37v–45v: Balasios the priest, Chant in plagal mode I. Title: Ἕτερον κὺ(ρ) Μπαλασίου ἱερέως [ἦχος πλ(άγιος)] α′. Inc.: Πᾶσα πνοὴ αἰνεσάτω τὸν Κύριον. . . . Fol. 46r–v: Blank.
11. Fols. 47r–59v: Petros Bereketes, *Polyeleos* in mode I (Psalms 134 and 135).[32] Title: Πέτρου Μπερεκέτη ἦχος α′. Inc.: Δοῦλοι Κύριον. . . .
12. Fols. 60r–63v: Petros Peloponnesios Lampadarios, Kekragaria in mode I. Title: Κεκραγάρια τοῦ ἁγίου Ἰωάννου τοῦ Δαμασκηνοῦ ἐξηγήθησαν παρὰ τοῦ μουσικολογιωτάτου κὺρ Πέτρου Πελοποννησίου [*sic*] Λαμπαδαρίου ἦχος α′. Inc.: Κύριε, ἐκέκραξα. . . .
13. Fols. 64r–66v: Orthros chants. No title. Inc.: Καθεῖλε δυνάστας. . . .
14. Fols. 67r–86r: *Heothina* (the Morning Resurrection) chants. Title: Ἀρχὴ σὺν Θεῷ κ(αὶ) τῶν ἕνδεκα ἐωθινῶν [*sic*], ἅτινα ἐποιήθησαν παρὰ τοῦ σοφοῦ βασιλέως Λέοντος. Inc.: Δόξα Πατρὶ. . . . Fols. 86v–87r: Blank.
15. Fols. 87v–94r: John Chrysostom, *Liturgy*. Title: Ἀρχὴ σὺν Θεῷ ἁγίῳ τῆς θεί(ας) κ(αὶ) ἱερᾶς Λειτουργί(ας) τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Ἰω(άνν)ου τοῦ Χρυσοστόμου. Inc.: Δύναμις ἅγιος ὁ Θεός. . . .
16. Fols. 94r–99r: Germanos, bishop of New Patras, Cherubic hymn. Title: Ἕτερον κὺρ Γερμανοῦ ἀρχιερέως Νέ(ων) Πατρῶν. Inc.: Οἱ τὰ Χερουβίμ. . . .
17. Fols. 99r–110v: Damianos, hieromonk of Vatopedi, Cherubic hymn in mode IV. Title: Κὺρ Δαμιανοῦ ἱερομονάχου τοῦ Βατοπεδινοῦ ἦχος δ′. Inc.: Οἱ τὰ Χερουβίμ. . . .
18. Fols. 111r–115r: Germanos, bishop of New Patras, Cherubic hymn in mode IV. Title: Κὺρ Γερμανοῦ ἦχος δ′. Inc.: Οἱ τὰ Χερουβίμ. . . .
19. Fols. 115r–117r: Theophanes Karykes, patriarch, Cherubic hymn in plagal mode I. Title: Κὺρ Θεοφάνους πατριάρχου τοῦ Καρύκη ἦχος πλ(άγιος)] α′. Inc.: Οἱ τὰ Χερουβίμ. . . .
20. Fols. 117v–136v: Balasios the priest, Cherubic hymn in mode I. Title: Χερουβικὰ κατ᾽ ἦχον τοῦ κὺρ Μπαλασίου. Ἦχος α′. Inc.: Οἱ τὰ Χερουβίμ. . . .
21. Fols. 137r–169r: Chrysaphes the Younger, Communion hymns and a poem in mode I. Title: Ἀρχὴ σὺν Θεῷ ἁγίῳ καὶ τῶν κατ᾽ ἦχον κοινωνικῶν καὶ τὸ μὲν παρὸν ποίημα κὺρ Χρυσάφου τοῦ Νέου [ἦχος] α′. Inc.: Αἰνεῖτε τὸν Κύριον. . . .
22. Fol. 169v: Balasios the priest, Communion hymn in mode IV. Title: Κὺρ Μπαλασίου ἱερέως [ἦχος] δ′. Inc.: Ἐν τῷ φωτὶ τῆς δόξης τοῦ προσώπου σου. . . .
23. Fols. 170r–172v: Gregorios Dialogos, *Liturgy*. Title: Ἀρχὴ [σὺν Θεῷ] ἁγίῳ τῆς θεί(ας) κ(αὶ) ἱερᾶς Λειτουργί(ας) τοῦ ἐν ἁγίοις π(ατ)ρὸς ἡμῶν Γρηγορίου τοῦ Διαλόγου. Ἦχος πλ(άγιος) <α′?>. Inc.: Κατευθυνθήτω ἡ προσευχή μου. . . .

32. *Polyeleos* is a festive Orthros chant.

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24. Fols. 173r–193r: Chrysaphes the Younger, Theotokia mathemata in mode I. Title: Ἀρχὴ σὺν Θεῷ ἁγίῳ τῶν κατ᾽ ἦχον θεοτοκίων μαθημάτων. Τὸ παρὸν ποίημα κὺρ Χρυσάφου [τοῦ Νέου ἦχος] α′. Inc.: Ποίαν σοι ἐπάξιον ᾠδήν. . . . *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ*, 5:85.
25. Fols. 193r–209v: Mathemata for selected feasts of the Menologion. Title: Ἕτερα μαθήματα τῶν δεσποτικῶν καὶ θεομητορικῶν ἑορτῶν καὶ μερικῶν ἑορταζομένων ἁγίων. Ἦχος α′. Inc.: Εὐφραινέσθω Ἀδὰμ ὁ προπάτωρ. . . . *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ*, 1:90–91.
26. Fols. 210r–252v: Ioannes Koukouzeles, Baptism chant in mode I. Title: Εἰς τὴν Βάπτησιν Ἰω(άνν)ου Κουκουζέλη ἦχος α′. Inc.: Δόξα ἐν ὑψίστοις Θεῷ. . . .
27. Fols. 253r–257v: Petros Peloponnesios Lampadarios, Communion chants in mode I. Title: Κοινωνικὰ τῆς ἑβδομάδος κὺρ Πέτρου Λαμπαδαρίου ἦχος α′. Inc.: Ὁ ποιῶν τοὺς ἀγγέλους. . . .
28. Fols. 258r–285v: Petros Peloponnesios Lampadarios and Panagiotes (Chrysaphes the Younger), Kalophonic *heirmoi* (*irmoi*). Title: Εἱρμοὶ καλοφωνικοί, ποιηθέντες παρὰ κὺρ Πέτρου καὶ ὁ [*sic*] μὲν παρὼν κὺρ Παναγιώτου. Ἦχος α′. Inc.: Ἔφριξε γή, ἀπεστράφη ἥλιος. . . .
29. Fols. 256r–288r: Chant in mode IV. Title: Ἦχος δ′. Inc.: Ἅγιε Κύριε, ἐκέκραξα. . . . Fols. 288v–289v: Blank.

PHYSICAL DESCRIPTION: Paper, fols. 289. There are three original paper flyleaves at the beginning of the manuscript. The manuscript is not foliated. Measurements: 222 × 160 mm; one col.; written surface is 130–142 × 90–95 mm. The text is written in twenty-six lines (thirteen lines of text alternate with thirteen lines of musical notation) with interlinear spacing of 5 mm. The ruling pattern is D 24D1. The ruling was made with a dry, dull point on each verso; the lines are faint; and the margins are spacious. There are thirty-eight quires; collation: 1^{8}, 2^{8-3}, 3–6^{8}, 7^{10}, 8–13^{8}, 14^{8-1}, 15^{8}, 16^{10}, 17–19^{8}, 20^{10}, 21^{8-1}, 22–23^{8}, 24^{8-2}, 25–29^{8}, 30^{8-1}, 31^{8-2}, 32^{8}, 33^{6-1}, 34–36^{8}, 37^{8-2}, 38^{2}. The second quire lacks the sixth, seventh, and eighth folios; the fourteenth quire lacks the eighth folio; the twenty-first quire lacks the third folio; the twenty-fourth quire lacks the first and second folios; the thirtieth quire lacks the third folio; the thirty-first quire lacks the fifth and eighth folios; the thirty-third quire, a ternion, lacks the sixth folio; and the thirty-seventh quire lacks the first and second folios. The quires were signed by the scribe in small letters in the upper right corner of the first recto of each quire. The ink is black. The titles were written in bright red ink. The paper is medium thick, glazed, creamy-white, and of high quality. Chain lines are horizontal, 28–30 mm apart; laid lines are vertical, fourteen in 20 mm. The watermark is "three crescents" (small, medium, and large, one above the other) with a countermark "trefoil" and letters (probably "b" and "V"). No close variants were found.

SCRIPT: One anonymous principal scribe executed the manuscript. His handwriting is an eighteenth-century cursive typical for manuscripts with a musical notation: small, vertical, and with significantly reduced upper and lower strokes (pls. 13 and 14). There are three other hands in the manuscript; these scribes were probably apprentices who wrote fols. 124v, ln. 9–136v, 253r–257v, and 286r–287r, respectively. Also, there are two chants written by two different hands, one on the recto of the

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third flyleaf and the other on fols. 1v–3r; these chants are most likely a later addition. Musical notation occurs throughout the manuscript.

The script of the principal scribe is similar to that of Ioannes Protopsaltes Trapezountios (d. ca. 1771), who copied two manuscripts with musical notation: Ms. 342 (dated 1734), Docheiariou Monastery, Mount Athos, Greece; and Ms. 52 (dated 1743), Agios Stephanos Monastery, Meteora, Greece.[33] Three other Meteora manuscripts—Mss. 19, 23, and 25, Agios Stephanos Monastery—display script similar to that of Mich. Ms. 10.[34] The three Meteora manuscripts were written by the same anonymous scribe and have been attributed to the eighteenth century.

DECORATION: Four narrow rectangular headpieces with interlace ornamentation (fols. 4r, 15r, 117v, and 193r) were executed in bright red ink and in the ink of the text, most likely by the scribe himself (pls. 13 and 14). Numerous initials are pen floriated in bright red ink (pl. 14).

COLOPHON: None.

NON-SCRIBAL NOTES: An ownership note by a later hand is on the recto of the first flyleaf: Καὶ τό δε Σκύτης ἄλλης Ἀνατολίου Ἁγιοπαυλίτου. Translation: This [book belongs] to the skete of Anatolios Hagiopaulites.

BINDING: The red goatskin binding over thin, beveled, wooden boards is probably original. The broken front board was repaired through the leather with a thick, plain thread. Two fasteners are attached to the back cover; the front cover "catches" are broken. Pastedowns are from the same stock of paper as that of the entire manuscript. The endbands are yellow and appear to be silk or wool. The manuscript is sewn at three stations. There is evidence of a coarse-weave cloth spine lining. The fore-edge of the manuscript appears to have been colored dark blue.

Both covers have identical decoration. Each cover has a blind-stamped border filled with vegetal ornament and a gold-stamped, almond-shaped centerpiece (mandorla) inside a rectangular panel (pl. 15). The panel is decorated with a blind and gold-stamped undulating roll, and small gold-stamped flowers on stems (fleurons) are in the inner corners. Short lines with the same undulating motif stretch from the four corners of the frame to the inner corners of the outer border. The spine is divided into four square panels by the same meander roll used on the covers; each square is decorated with four small, blind stamps.

The centerpiece depicts the scene of the Last Judgment. Christ sits with his arms stretched out, and next to him are two kneeling figures, probably Adam and Eve, the first sinners. Below, to the left and right, are the angels with trumpets in the clouds, summoning the dead for judgment. The lower part is filled with dozens of souls, some coming out of their tombs.[35] I have found an identical centerpiece on the cover

33. On the Docheiariou cod. 342, see Stathes, *Τα χειρόγραφα βυζαντινής μουσικής: Άγιον Όρος*, 1:435–437, fig. 36 (cat. no. 170). On the Meteora cod. 52, see Sophianos, *Τα χειρόγραφα των Μετεώρων*, 3:134–141, figs. 83–85.

34. On the Meteora codd. 19, 23, and 25, see Sophianos, *Τα χειρόγραφα των Μετεώρων*, 3:37–43, 64–66, 68–69, figs. 30–31, 38–39, 41–42, respectively; and Liakos and Mazera, "Teaching Methods of Ecclesiastical Music," 41–65.

35. I thank Nancy Ševčenko for her help in identifying the details of this centerpiece.

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of Ms. 310, Metamorphosis Monastery, Meteora, Greece.[36] Moreover, an identical vegetal border and undulating decorative frame are found in Ms. 188, Varlaam Monastery, Meteora.[37]

ORIGIN AND PROVENANCE: Mich. Ms. 10 was very probably executed in the second half of the eighteenth century. The binding, which is probably original, suggests one of the Meteora monasteries as the place of production. At some later date the manuscript belonged to a skete of Anatolios Hagiopaulites (not identified). The manuscript was purchased by the University of Michigan from the antiquarian dealer I. E. Géjou in Paris in July 1920.

BIBLIOGRAPHY: De Ricci and Wilson, *Census*, 2:1105 (attribute ms. to s. xvi).

8. Mich. Ms. 11 (Diktyon 867)

Petros Byzantios, *Great Doxology*

s. xix[1]

CONTENTS: Fols. 1r–404v: Petros Byzantios,[38] *Great Doxology*; the end is missing. Title: Ἡ παροῦσα δοξολογία ἐμελιοποήθη [*sic*] παρὰ Πέτρου τοῦ Βυζαντου [*sic*]. [Ἦχος] πλ(άγιος)] δ′ Πα. Inc.: Κ(ύρι)ε δόξα σοι τῷ δείξαντι τὸ φῶς . . . ; des. mut.: . . . Αἰνεῖτε αὐτὸν ἐν τοῖς ὑψίστοις, σοὶ πρέπει ὕμνος τῷ Θεῷ, αἰνεῖτε αὐτό(ν)].

PHYSICAL DESCRIPTION: Paper, fols. 404. There are no flyleaves. The manuscript was not foliated but paginated. The pagination is in black ink, probably by the scribe, 1–804 (two folios are not paginated: one between pages 61 and 62 and one between pages 73 and 74). Measurements: 135 × 90 mm; one col.; written surface is 110–115 × 60–63 mm. The text is written in twenty lines (ten lines of musical notation alternate with ten lines of text) with interlinear spacing of 6 mm. Faint ruling was made with a dry, dull point on each verso. There are fifty-one quires; collation: $1–19^{8}$, $20^{8–3}$, $21–36^{8}$, $37^{8–1}$, $38–51^{8}$. The twentieth quire lacks the first three folios, and the thirty-seventh quire lacks the first folio, both with loss of text. Fols. 167 (pages 335–336) and 271 (pages 533–534) are mutilated with loss of some text. The quires are not signed. The ink is medium brown with a grayish tint. The paper is of fair quality, thin, and yellowish. There are no watermarks.

36. On the Meteora Metamorphosis cod. 310, see Βέης, *Τα χειρόγραφα των Μετεώρων*, 1:323–324; and Stathes, *Τα χειρόγραφα βυζαντινής μουσικής: Μετέωρα*, 142–149, 536, fig. 8 (Stathes identified the two kneeling figures next to Christ as Theotokos and John the Baptist, as in a Deesis, but the two figures do not have halos, and in Deeses the Theotokos and John the Baptist are never depicted kneeling).

37. On the Meteora Varlaam cod. 188, see Βέης, *Τα χειρόγραφα των Μετεώρων*, 1:263–264, fig. 173; and Sophianos and Galavaris, *Τα εικονογραφημένα χειρόγραφα των μονών των Μετεώρων*, 1:293–294, 2:270, fig. 337.

38. Petros Byzantios (1770–1808), a composer of Greek Orthodox ecclesiastical music, served as *domestikos*, lampadarios, and protopsaltes at the Ecumenical Patriarchate of Constantinople.

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SCRIPT: One anonymous scribe executed the manuscript. His script is small-sized cursive typical for manuscripts with musical notation: small, vertical, and with significantly reduced upper and lower strokes (pl. 16). There is late Byzantine musical notation.

DECORATION: None.

COLOPHON: None.

NON-SCRIBAL NOTES: None.

BINDING: The binding is original; plain dark brown goatskin is placed over 5 mm thick fiber boards. There are original paper pastedowns. The manuscript is sewn at three stations. The endbands are blue with a lighter strand.

ORIGIN AND PROVENANCE: Nothing is known about this manuscript prior to its acquisition by the University of Michigan from the antiquarian dealer I. E. Géjou in Paris in July 1920.

BIBLIOGRAPHY: De Ricci and Wilson, *Census*, 2:1105 (attribute ms. to ca. 1600).

9. Mich. Ms. 12 (Diktyon 868)

Gospels, fragment (GA 2363)

s. ix^{ex}–x^{in}

CONTENTS: Fol. 1r–v: The Gospel of Luke, fragment. No title. Inc. mut. (fol. 1r): Ἦγγιζεν δὲ ἡ ἑορτὴ τῶν ἀζύμων . . . (Luke 22:1); des. mut. (fol. 1v): . . . λέγω γὰρ ὑμῖν ὅτι οὐ μὴ φά[<γω> (Luke 22:16). Lacuna of one line: <οἱ δὲ εἶπαν αὐτῷ· ποῦ θέλεις ἑτοιμάσωμεν;> (Luke 22:9). Nestle et al., *Novum Testamentum Graece*, 232–233.

PHYSICAL DESCRIPTION: Parchment, fol. 1. Measurements: 127 × 90 mm; one col.; written surface is 115 ×75–80 mm. The text is written in seventeen lines (only sixteen lines remain) with interlinear spacing of 7 mm. The ruling pattern is not possible to establish (only the double, vertical justification lines and lines for the text are present). The ruling is on the hair side and was made with a sharp instrument. The ink has faded, especially on the verso; the pen is thin. The parchment is medium thin, soiled, and darkened because of exposure.

SCRIPT: One anonymous scribe executed the manuscript. His script is small and vertical "ancient oblong minuscule" (*minuscola antica oblunga*) (pl. 17).[39] The prep-

39. On the oblong ancient minuscule, see Follieri, "La minuscola libraria dei secoli IX e X," 139–165; Crisci and Degni, *Scrittura greca*, 134; and Perria, *Ιραφίς/Graphis*, 77–78.

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osition "καί" is not abbreviated. Breathings are angular. The script is pendant and across the ruled lines. A chapter title is in the top margin on fol. 1r, "Περὶ τοῦ Πάσχα," written by the scribe in Alexandrian majuscules in the ink of the text. Ammonian section numbers were written by the scribe in the margins. Minor initials are in the margins and executed in minuscule in the ink of the text.

The minuscule of the fragment is almost pure. Only some lambdas and zetas are found in majuscule form, and zetas are similar to those in cod. Beratinus 2 (GA 1143), National Archives of Tirana, Tirana, Albania. Double minuscule gamma of the fragment has an archaic form, which resembles the letter "W." Similar double gammas are found in Beratinus 2 and its close relative Petropolitanus gr. 53 (GA 565), RNB, St. Petersburg, Russia; both manuscripts are attributed to the last quarter of the ninth century or the beginning of the tenth.[40]

Other similar scripts are found in Ms. gr. 375, executed in 892/893, St. Catherine's Monastery, Mount Sinai, Egypt (one folio fragment of this manuscript is Ms. gr. 343, RNB, St. Petersburg, Russia); and in Sinod. gr. 96/Vladimir 98, executed in 917 by the monk-scribe Nikolaos on the island of Halki, GIM, Moscow.[41]

DECORATION: None.

COLOPHON: None.

NON-SCRIBAL NOTES: None.

BINDING: The fragment is not bound and is kept in a plain paper envelope.

ORIGIN AND PROVENANCE: The fragment was purchased in Constantinople during the University of Michigan first expedition in December 1919.

BIBLIOGRAPHY: De Ricci and Wilson, *Census*, 2:1105 (attribute ms. to s. xi–xii); Clark, *Descriptive Catalogue*, 279 (attributes ms. to s. xi).

10. Mich. Ms. 13 (Diktyon 869)

Gospel Lectionary, fragment (GA *l* 1612)

s. x^{2}

CONTENTS: Fol. 1r–v: Lectionary of the Gospels, fragment (Saturday ιβ′ and Sunday ιβ′ readings from the Gospel of Luke). Inc. mut. (fol. 1r): <ἄρ>]ξεσθ<ε λέγειν> ἐφάγομεν . . . (Luke 13:26); des. mut. (fol. 1v): . . . Οὐχὶ οἱ δέκα ἐκαθαρίσθη[<σαν>

40. On codd. Beratinus 2 and Petropolitanus gr. 53, see Džurova, *Manuscrits grecs enluminés des Archives nationales de Tirana*, 1:23–41, 2:24–55; and Kavrus-Hoffmann, "Producing New Testament Manuscripts in Byzantium," 128–132, figs. 5.6, 5.7.

41. Lake and Lake, *Dated Greek Minuscule Manuscripts*, 6:9, pls. 377–378; Lefort and Cochez, *Palaeographisch Album van gedagteekende grieksche minuskelhandschriften*, pls. 8, 21.

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(Luke 17:17). Lacunae:[42] Luke 13:27, ln. 1–13:28, ln. 3; Luke 13:29, ln. 2–17:12, ln. 2; and Luke 17:14, ln. 1–17:16, ln. 1. Cf. Gregory, *Textkritik*, 1:357.

PHYSICAL DESCRIPTION: Parchment, fol. 1 (mutilated; lower portion only). Measurements: 66 × 200 mm at longest and widest points; two cols.; written surface is 66 × 165 [70–75 + 15–20 + 70–75 mm]. Only five full lines and parts of the sixth line are preserved; interlinear spacing is 5 mm. The ruling pattern is not possible to establish (only the double, vertical justification lines and lines for the text are present). The ruling was made on the hair side of the parchment. The script is positioned between the ruled lines. The ink is light brown. Ekphonetic notation is in magenta ink. The parchment is medium thick, soiled, and darkened because of exposure; the edges are torn; the fragment was once folded in half, and the crease is still visible.

SCRIPT: One anonymous scribe executed the manuscript. His script is large majuscule of the type "upright pointed majuscule" (*majuscola ogivale diritta*) (pl. 18).[43] Breathings are angular. The fragment's script is very similar to that of cod. Ms. Harley 5598 (GA *l* 150, Gospel lectionary), BL, London, executed in 995 by the *presbyteros* Konstantinos.[44] All letters in Mich. Ms. 13 are identical to those of the scribe Konstantinos, who might be the scribe of the Michigan fragment, but the small size of the fragment prevents me from making a definite identification. Nonetheless, the second half of the tenth century is the most likely date of execution.

DECORATION: None.

COLOPHON: None.

NON-SCRIBAL NOTES: None.

BINDING: The fragment is not bound and is kept in a plain paper envelope.

ORIGIN AND PROVENANCE: The writing style *majuscola ogivale diritta* and the close similarity of the script to that of the scribe Konstantinos, who executed cod. Harley 5598 in 995, enable me to attribute the fragment to the second half of the tenth century. The fragment was purchased in Constantinople during the University of Michigan first expedition in December 1919.

BIBLIOGRAPHY: De Ricci and Wilson, *Census*, 1:1105 (attribute ms. to s. x–xi); Clark, *Descriptive Catalogue*, 279–280 (attributes ms. to s. ix).

42. The text is preserved on only six lines of the lower portion of the recto and on six lines of the lower portion of the verso of the folio.

43. On *majuscola ogivale diritta*, see Crisci, "La majuscola ogivale diritta," 103–145; Crisci and Degni, *Scrittura greca*, 118–120; and Perria, *Ιραφίς/Graphis*, 47–52.

44. Vogel and Gardthausen, *Die griechischen Schreiber*, 252. See also Crisci, "La majuscola ogivale diritta," fig. 6b; and Crisci and Degni, *Scrittura greca*, fig. 23a. The manuscript is fully digitized and available on the BL website (https://www.bl.uk/) with an extensive bibliography.

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11. Mich. Ms. 14 (Diktyon 870)

John Chrysostom, *Homilies on the Acts* (CPG 4426)

s. ix^{ex}–x$^{1/4}$

CONTENTS: Fols. 1r–426v: John Chrysostom, *Homilies on the Acts of the Apostles*, 1–55. Title: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν Ἰωάννου ἀρχ(ι)επισκόπ(ου) τοῦ Κωνσταντινουπό(λεως). Ὑπόμνημα εἰς τὰς πράξεις τῶν ἁγίων ἀπο(σ)τό(λων).

1. Fols. 1r–13r: *Homily 1*. Title: Ὁμιλία Α′.[45] Τὸν μὲν πρῶτον λόγον ἐποιησάμην. . . . Inc.: <Πολλοῖς τουτὶ τὸ βιβλίον . . . >.[46] Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:13–26.
2. Fols. 13r–20r: *Homily 2*. Title: Ὁμιλία Β′. Οἱ μὲν οὖν συνελθόντες ἐπηρώτων. . . . Inc.: Ὅταν τι μέλλωσιν. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:25–34.
3. Fols. 20r–29r: *Homily 3*. Title: Ὁμιλία Γ′. Τότε ὑπέστρεψαν οἱ ἀπόστολοι εἰς Ἱερουσαλὴμ. . . . Inc.: Τότε φησὶν ὑπέστρεψαν. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:33–42.
4. Fols. 29r–36v: *Homily 4*. Title: Ὁμιλία Δ′. Καὶ ἐν τῷ συμπληροῦσθαι. . . . Inc.: Εἶδες τὸν τύπον;[47] Τίς ἐστιν αὕτη ἡ Πεντηκοστή; . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:41–50.
5. Fols. 36v–43r: *Homily 5*. Title: Ὁμιλία Ε′. Ἄνδρες Ἰουδαῖοι. . . . Inc.: Οὓς ξένους εἶπεν ἀνωτέρω. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:49–56.
6. Fols. 43r–48v: *Homily 6*; the end is missing. Title: Ὁμιλία Ϛ′. Ἄνδρες Ἰσραηλῖται. . . . Inc.: Οὐκ ἔστι κολακεία τὸ ῥῆμα . . . ; des. mut.: . . . ὡς μακρόθυμος ἄνθρωπος[(ὡς μακρόθυμος ἀνὴρ in Migne, *Patrologiae Cursus Completus, Series Graeca*). Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:55–61.
7. Fol. 49r–v: *Homily 7*; most of the text is missing. Inc. mut.:]τοσοῦτον αἰτιᾷ ἀλλὰ τὸν δεχόμενον. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:69–70.
8. Fols. 49v–55v: *Homily 8*. Title: Ὁμιλία Η′. Ἐπὶ τὸ αὐτὸ δὲ Πέτρος καὶ Ἰωάννης. . . . Inc.: Πανταχοῦ φαίνονται. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:69–76.
9. Fols. 55v–66r: *Homily 9*. Title: Ὁμιλία Θ′. Ἰδὼν δέ φησιν Πέτρος ἀπεκρίνατο. . . . Inc.: Πλείονος αὕτη γέμει. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:75–86.
10. Fols. 66r–75r: *Homily 10*. Title: Ὁμιλία Ι′. Λαλούντων δὲ αὐτῶν πρὸς τὸν λαὸν. . . . Inc.: Οὔπω τῶν προτέρων ἀναπνεύσαντες. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:85–94.

45. The word "Ὁμιλία" with a number of a homily precedes each homily and is written by the scribe in large, hollow majuscules in the upper margin.

46. The first three lines of the first homily are damaged by a water stain and are illegible.

47. This line is not in Migne, *Patrologiae Cursus Completus, Series Graeca*, where *Homily 4* begins with "Τίς ἐστιν αὕτη ἡ Πεντηκοστή; . . ."

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11. Fols. 75r–82r: *Homily 11*. Title: Ὁμιλία ΙΑ′. Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ἰδίους. . . . Inc.: Οὐχὶ φιλοτιμίας ἕνεκεν διηγοῦνται. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:93–100.
12. Fols. 82r–88v: *Homily 12*. Title: Ὁμιλία ΙΒ′. Ἰωσὴφ δὲ ὁ ἐπικληθεὶς Βαρνάβας. . . . Inc.: Μέλλει διηγεῖσθαι τὸ κατὰ Ἀνανίαν λοιπὸν. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:99–106.
13. Fols. 89r–97r: *Homily 13*. Title: Ὁμιλία ΙΓ′. Ἀναστὰς δὲ ὁ ἀρχιερεὺς. . . . Inc.: Τοῦτέστιν διηγέρθη κινιθεὶς (*sic*; beginning differs from that in Migne, *Patrologiae Cursus Completus, Series Graeca*). . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:105–112.
14. Fols. 97r–105r: *Homily 14*. Title: Ὁμιλία ΙΔ′. Ἀναστὰς δέ τις ἐν τῷ συνεδρίῳ Φαρισαῖος. . . . Inc.: Οὗτος ὁ Γαμαλίηλος (Γαμαλιὴλ in Migne, *Patrologiae Cursus Completus, Series Graeca*) Παύλου διδάσκαλος ἦν. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:111–120.
15. Fols. 105r–113r: *Homily 15*. Title: Ὁμιλία ΙΕ′. Στέφανος δὲ πλήρης πίστεως. . . . Inc.: Ὅρα πῶς καὶ ἐν τοῖς ἑπτὰ ἦν τις πρόκριτος. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:119–128.
16. Fols. 113r–121v: *Homily 16*. Title: Ὁμιλία ΙϚ′. Ἐλάλησε δὲ οὕτως ὁ Θ(εὸ)ς. . . . Inc.: Ὅρα πρὸ πόσων ἐτῶν ἡ ἐπαγγελία. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:127–134.
17. Fols. 121v–129r: *Homily 17*. Title: Ὁμιλία ΙΖ′. Τοῦτον τὸν Μωϋσῆν ὃν ἠρνήσαντο. . . . Inc.: Σφόδρα τοῦτο κατάδηλον (κατάλληλον in Migne, *Patrologiae Cursus Completus, Series Graeca*). . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:133–142.
18. Fols. 129r–138v: *Homily 18*. Title: Ὁμιλία ΙΗ′. Ἀκούοντες δὲ ταῦτα διεπρίοντο. . . . Inc.: Πῶς οὐκ ἔλαβον ἐκ τῶν εἰρημένων. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:141–150.
19. Fols. 138v–147v: *Homily 19*. Title: Ὁμιλία ΙΘ′. Ἄγγελος δὲ Κ(υρίο)υ ἐλάλησε πρὸς Φίλιππον. . . . Inc.: Ἐμοὶ δοκεῖ τῶν ἑπτὰ οὗτος ἦν . . . (beginning differs somewhat from that in Migne, *Patrologiae Cursus Completus, Series Graeca*). Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:149–158.
20. Fols. 148r–154v: *Homily 20*. Title: Ὁμιλία Κ′. Ἦν δέ τις μαθητὴς ἐν Δαμασκῷ. . . . Inc.: Τί δήποτε οὐδένα τῶ(ν) ἀξιοπίστων καὶ μεγάλων . . . (beginning differs somewhat from that in Migne, *Patrologiae Cursus Completus, Series Graeca*). Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:157–164.
21. Fols. 155r–163v: *Homily 21*. Title: Ὁμιλία ΚΑ′. Παραγενόμενος δὲ ὁ Σαῦλος εἰς Ἱερουσαλὴμ. . . . Inc.: Ἄξιον ἐνταῦθα διαπορῆσαι. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:163–172.
22. Fols. 163v–170v: *Homily 22*. Title: Ὁμιλία ΚΒ′. Ἀνὴρ δέ τις ἐν Καισαρείᾳ ὀνόματι Κορνήλιος. . . . Inc.: Οὗτος οὐκ ἔστιν Ἰουδαῖος. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:171–178.
23. Fols. 171r–179v: *Homily 23*. Title: Ὁμιλία ΚΓ′. Τῇ δὲ ἐπαύριον ἀναστὰς. . . . Inc.: Καλῶς πρότερον φιλοφρονεῖται. . . .[48] Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:177–184.

48. For an unknown reason the scribe omitted the first line of the homily: Μετὰ τὸ ξενίσαι τοὺς ἄνδρας, ἐξέρχεται σὺν αὐτοῖς·.

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24. Fols. 180r–189r: *Homily 24*. Title: Ὁμιλία ΚΔ′.Ἔτι λαλοῦντος τοῦ Πέτρου τὰ ῥήματα ταῦτα. . . . Inc.: Θέα τοῦ Θ(εο)ῦ τὴν οἰκονομίαν. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:183–192.
25. Fols. 189r–196v: *Homily 25*. Title: Ὁμιλία ΚΕ′. Οἱ μὲν οὖν διασπαρέντες. . . . Inc.: Οὐ μικρὸν κατόρθωμα ὁ διωγμὸς . . . (beginning differs somewhat from that in Migne, *Patrologiae Cursus Completus, Series Graeca*). Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:191–198.
26. Fols. 196v–204v: *Homily 26*. Title: Ὁμιλία ΚϚ′. Κατ᾽ ἐκεῖνον δὲ τὸν καιρὸν. . . . Inc.: Κατ᾽ ἐκεῖνον τὸν καιρόν φησιν· Πάντως τὸν ἐφεξῆς . . . (the beginning differs somewhat from that in Migne, *Patrologiae Cursus Completus, Series Graeca*). Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:197–204.
27. Fols. 205r–211v: *Homily 27*. Title: Ὁμιλία ΚΖ′. Γενομένης δὲ ἡμέρας, ἦν τάραχος. . . . Inc.:Ἴσως τινὲς ἀποροῦσι(ν) πῶς ὑπερεῖδεν ὁ Θ(εὸ)ς . . . (the beginning differs from that in Migne, *Patrologiae Cursus Completus, Series Graeca*). Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:203–210.
28. Fols. 211v–217r: *Homily 28*. Title: Ὁμιλία ΚΗ′. Οὗτοι μὲν οὖν ἐκπεμφθέντες. . . . Inc.: Ἅμα χειροτονηθέντες ἐξῆεσαν (ἐξῆλθον in Migne, *Patrologiae Cursus Completus, Series Graeca*) καὶ εἰς Κύπρον. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:209–214.
29. Fols. 217r–226r: *Homily 29*. Title: Ὁμιλία ΚΘ′. Ἀναστὰς δὲ Παῦλος καὶ κατασείσας τῇ χειρὶ. . . . Inc.:Ὅρα τὸν Βαρνάβαν παραχωροῦντα. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:213–220.
30. Fols. 226v–235r: *Homily 30*. Title: Ὁμιλία Λ′. Ἐξιόντων δὲ αὐτῶν παρεκάλου(ν). . . . Inc.: Εἶδες τοῦ Παύλου τὴν σύνεσιν; . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:221–228.
31. Fols. 235r–244r: *Homily 31*. Title: Ὁμιλία ΛΑ′. Ἀκούσαντες δὲ οἱ ἀπόστολοι Βαρνάβας καὶ Παῦλος. . . . Inc.:Ὅρα πάντα μετὰ σφοδρότητος. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:227–234.
32. Fols. 244r–250r: *Homily 32*. Title: Ὁμιλία ΛΒ′. Διέτριβον δὲ ἐκεῖ φησὶ χρόνον οὐκ ὀλίγον. . . . Inc.:Ὅρα πανταχοῦ τῆς εἰς τὰ ἔθνη διορθώσεως (μεταβάσεως in Migne, *Patrologiae Cursus Completus, Series Graeca*). . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:233–238.
33. Fols. 250v–258v: *Homily 33*. Title: Ὁμιλία ΛΓ′. Μετὰ δὲ τὸ σιγῆσαι αὐτοὺς. . . . Inc.: Ἐπίσκοπος ἦν καθώς φασιν οὗτος . . . (beginning differs somewhat from that in Migne, *Patrologiae Cursus Completus, Series Graeca*). Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:239–246.
34. Fols. 259r–269r: *Homily 34*. Title: Ὁμιλία ΛΔ′. Παῦλος δὲ καὶ Βαρνάβας διέτριβον ἐν Ἀντιοχείᾳ. . . . Inc.:Ὅρα πάλιν αὐτῶν τὸ ταπεινὸν. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:245–252.
35. Fols. 269r–276r: *Homily 35*. Title: Ὁμιλία ΛΕ′. Τῇ δὲ ἡμέρᾳ τῶν σαββάτων. . . . Inc.:Ὅρα πάλιν ἰουδαΐζοντα τὸν Παῦλον. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:251–258.
36. Fols. 276r–283r: *Homily 36*. Title: Ὁμιλία ΛϚ′. Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σίλας. . . . Inc.: Τί τούτων ἴσον γένοιτ᾽ ἂν τῶν ψυχῶν; . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:257–262.
37. Fols. 283r–290r: *Homily 37*. Title: Ὁμιλία ΛΖ′. Διοδεύσαντες δὲ τὴν Ἀμφίπολιν. . . . Inc.: Πάλιν τὰς μὲν μικρὰς παρατρέχουσι πόλεις. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:261–268.

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38. Fols. 290r–300r: *Homily 38*. Title: Ὁμιλία ΛΗ′. Ἐν δὲ ταῖς Ἀθήναις. . . . Inc.: Ὅρα αὐτὸν μείζους ἔχοντα. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:267–276.
39. Fols. 300r–307v: *Homily 39*. Title: Ὁμιλία ΛΘ′. Ἀκούσαντες δὲ ἀνάστασιν νεκρῶν. . . . Inc.: Τί δήποτε πείσαντος αὐτοὺς . . . (beginning differs somewhat from that in Migne, *Patrologiae Cursus Completus, Series Graeca*). Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:275–282.
40. Fols. 307v–314r: *Homily 40*. Title: Ὁμιλία Μ′. Ὁ δὲ Παῦλος προσμείνας ἡμέρας. . . . Inc.: Ὅρα πῶς ὁ νόμος καταλέλυται. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:281–288.
41. Fols. 314v–324v: *Homily 41*. Title: Ὁμιλία ΜΑ′. Εἰσελθὼν δὲ εἰς τὴν συναγωγὴν. . . . Inc.: Ὅρα πανταχοῦ ἑαυτὸν εἰσωθοῦντα. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:287–296.
42. Fols. 325r–332v: *Homily 42*. Title: Ὁμιλία ΜΒ′. Ὡς δὲ ἐπληρώθη ταῦτα. . . . Inc.: Πέμπει τὸν Τιμόθεον καὶ τὸν Ἔραστον εἰς Μακεδονίαν . . . (beginning differs from that in Migne, *Patrologiae Cursus Completus, Series Graeca*). Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:295–302.
43. Fols. 333r–338v: *Homily 43*. Title: Ὁμιλία ΜΓ′. Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον. . . . Inc.: Ἔδει πολλῆς παρακλήσεως. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:303–308.
44. Fols. 338v–346r: *Homily 44*. Title: Ὁμιλία ΜΔ′. Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἔφεσον. . . . Inc.: Ὅρα αὐτὸν καὶ ἐπειγόμενον παραπλεῦσαι. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:307–314.
45. Fols. 346v–355r: *Homily 45*. Title: Ὁμιλία ΜΕ′ Καὶ τανῦν παρατίθεμαι ὑμᾶς. . . . Inc.: Ὅπερ ἐπιστέλλων ποιεῖ. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:313–320.
46. Fols. 355r–361r: *Homily 46*. Title: Ὁμιλία ΜϚ′. Τῇ δὲ ἐπιούσῃ ἡμέρᾳ εἰσῄει ὁ Παῦλος. . . . Inc.: Οὗτος ἐπίσκοπος ἦν τῶν Ἱεροσολύμων . . . (beginning differs from that in Migne, *Patrologiae Cursus Completus, Series Graeca*). Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:321–326.
47. Fols. 361v–368v: *Homily 47*. Title: Ὁμιλία ΜΖ′. Εἶπεν δὲ ὁ Παῦλος· Ἐγῶ [*sic*] εἰμὶ [*sic*] ἄν(θρωπ)ος Ἰουδαῖος. . . . Inc.: Ὅρα αὐτὸν, ὅταν πρὸς τοὺς ἔξω διαλέγηται. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:325–332.
48. Fols. 368v–374v: *Homily 48*. Title: Ὁμιλία ΜΗ′. Ἐγένετο δέ μοι ὑποστρέφοντι (ὑποστρέφοντι was corrected to ὑποστρέψαντι by later hand). . . . Inc.: Ὅρα πῶς ἑαυτὸν εἰσωθεῖ. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:331–338.
49. Fols. 375r–381v: *Homily 49*. Title: Ὁμιλία ΜΘ′. Γνοὺς δὲ ὁ Παῦλος. . . . Inc.: Πάλιν ἀνθρωπίνως διαλέγεται. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:337–344.
50. Fols. 381v–389v: *Homily 50*. Title: Ὁμιλία Ν′. Οἱ μὲν οὖν στρατιῶται. . . . Inc.: Καθάπερ βασιλέα τινὰ. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:343–352.
51. Fols. 389v–398r: *Homily 51*. Title: Ὁμιλία ΝΑ′. Ἀνεβάλετο δὲ ὁ Φίληξ [*sic*] αὐτοὺς. . . . Inc.: Ὅρα πόση γίνεται βάσανος. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:351–358.

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52. Fols. 398r–407v: *Homily 52*. Title: Ὁμιλία ΝΒ′. Τῇ οὖν ἐπαύριον ἐλθόντος. . . . Inc.: Ὅρα οἷον συλλέγεται. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:357–366.
53. Fols. 407v–415r: *Homily 53*. Title: Ὁμιλία ΝΓ′. Ἀνέστη δὲ ὁ βασιλεὺς. . . . Inc.: Ὅρα πῶς καὶ πάλιν ὑπὲρ αὐτοῦ ψηφίζονται. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:367–374.
54. Fols. 415r–421v: *Homily 54*. Title: Ὁμιλία ΝΔ′. Οἱ δὲ βάρβαροι παρεῖχον. . . . Inc.: Παρεῖχόν φησιν οὐ τὴν τυχοῦσαν φιλαν(θρωπ)ίαν . . . (the beginning differs from that in Migne, *Patrologiae Cursus Completus, Series Graeca*). Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:373–380.
55. Fols. 421v–426v: *Homily 55*. Title: Ὁμιλία ΝΕ′. Ἐγένετο δὲ μετὰ τρεῖς ἡμέρας. . . . Inc.: Ἐβούλετο καὶ ἑαυτὸν ἀπαλλάξαι . . . (the beginning differs from that in Migne, *Patrologiae Cursus Completus, Series Graeca*). Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:379–384.

PHYSICAL DESCRIPTION: Parchment, fols. 426. Sporadic foliation in pencil is located in the lower right corner of a recto. There are eight flyleaves (three at the beginning and five at the end of the manuscript; three of these five, which are adjacent to the back binding, are from the same stock of paper as the flyleaves at the beginning of the manuscript, and two are smaller and from a different stock—probably from the earlier binding). Measurements: 380–383 × 260 mm; two cols.; written surface is 250–260 × 160 [67 + 25 + 68] mm. The text is written in twenty-nine lines with interlinear spacing of 8–9 mm. The ruling pattern is 20C2 (the ruling system is 1). Pricking in the shape of small triangles is visible on some folios in the bottom and outer margins. The script starts under the ruled lines and goes up to cross the lines. Fifty-four quires of fifty-five remain; collation: $1–6^{8}$, $<7^{8?}>$, $8–18^{8}$, $19^{8–1}$, $20–54^{8}$, 55^{3}. The seventh quire is missing; the nineteenth quire lacks the sixth folio without loss of text; and the fifty-fifth quire is a binion and lacks the fourth folio without loss of text. The non-scribal quire signatures (α′–νδ′) are located in the lower right corner of the last verso of each quire. The ink is medium brown with a chestnut tint. The quality of the parchment varies, with some folios of very good quality and some of lower quality, which is common in such large manuscripts; thickness varies; the flesh side is creamy-white, and the hair side is yellowish. There are some carefully patched holes, scalloping, and neat stitches. Traces of hair follicles are visible on several folios. The folios are now warped, probably because of the loss of fasteners. Several folios at the beginning of the manuscript are damaged by water around the edges and at the inner margin; some words are water damaged (the damaged words were restored by a later hand in the margins). The outer margins on fols. 307, 308, 315, 319, and 406 were cut out. The bottom margins were cut out on fols. 380, 381, and 402. The parchment on fols. 414–423 is damaged by water at the lower outer corner; the parchment of the last three folios (424–426) is damaged extensively with some loss of text. The paper of the three flyleaves at the beginning of the manuscript and the three flyleaves adjacent to the back cover have a watermark "fleur-de-lis" in a circle with letters "OB" (or "CB"), which are "glued" together. An identical watermark is found in Heawood, no. 1573 (Naples, a. 1752).[49] The watermarks on the two smaller flyleaves are possibly "grapes" but are barely discernible and not identifiable.

49. Heawood, *Watermarks*, 99, pl. 215.

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SCRIPT: One anonymous scribe executed the manuscript. The titles are written in vertical Alexandrian majuscules; and the main text, in early minuscule. The minuscule script has features of the writing styles of the end of the ninth and the first half of the tenth centuries: the oblong ancient minuscule (*minuscola antica oblunga*) and minuscule *bouletée élancée* (pl. 19). The script is medium sized and vertical with many elongated strokes, such as an upper stroke of delta, a lower stroke of letters zeta and xi (pl. 20, ln. 7 from the bottom of col. 1), and a vertical stroke of phi. Letters kappa, lambda, and nu are often written in majuscule form; beta, gamma, epsilon, and pi are occasionally written in majuscule form. Minuscule alphas often end with flourishes that extend into the middle and outer margins (pls. 20 and 21). Accents and breathings are occasionally missing. Majuscule kappas almost always consist of two parts. The closed form of phi often has a peculiar line that extends to the right from the base of the upper loop (pl. 19, ln. 11 in col. 2; and pl. 21, lns. 4 and 6 from the bottom). Comparable script is found in Ms. gr. 538 (dated 905 CE), BM, Venice.[50] Occasionally the scribe inserted mistakenly omitted words or lines in the margins.

DECORATION: The manuscript opens with a portrait of St. Luke (fol. 1r), who is believed to be the author of Acts. The portrait occupies about a third of the first column and was drawn in magenta ink (pls. 22 and 23). The portrait is surrounded by a wide frame, the upper part of which is in the shape of an arc supported by two stylized Corinthian columns. Large acanthus leaves rise from the sides of the capitals. The frame is decorated with geometric and interlace motifs. Luke is pictured seated on a red cushion, which is placed on a large bench decorated with a geometric design. Luke's upper body is turned three-quarters to the right, and the lower body is pictured almost *en face* and wrapped in a himation with abundant folds. Luke is holding an open book with the beginning of the text that follows. On the right side of the bench there is a small desk with two inkpots and a pen; the closest to Luke is the inkpot with red ink. The face, upper body, and feet of Luke are extensively damaged by a large water stain and flaking. Below the portrait the title of the first homily is written in red ink in Alexandrian majuscules. The title is surrounded by a wide frame executed in red ink and ornamented with a rinceau design (pl. 24).

The first initial pi is executed in red ink, and its vertical strokes are decorated with entwined strips (pls. 22 and 23). All other major initials are in the ink of the text and are not ornamented or are simply ornamented with knots, dangling fruit (pl. 25), geometric patterns, and occasionally with zoomorphic motifs—for example, the initial omicron in the shape of a fish on fol. 75r (pl. 26) and sigma in the shape of a snake on fol. 121v. The round initials were executed with a compass. The homilies are separated with simple headbands or division bars with finials executed in the ink of the text. Ornamental motifs of Mich. Ms. 14 are commonly found in manuscripts of the end of the ninth century and the first half of the tenth, but the monochrome drawing of St. Luke in the beginning of John Chrysostom's homilies is rare and may well be unique to this manuscript.

COLOPHON: None.

50. Spatharakis, *Corpus of Dated Illuminated Greek Manuscripts*, 1:9–10, 2: pl. 17 (cat. no. 5).

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NON-SCRIBAL NOTES: On the verso of the third flyleaf at the beginning of the manuscript is a note in Latin by a modern hand (perhaps written at beginning of the twentieth century): *Commentaria greca* [*sic*] *Ioannis Chrysostomi in Acta Apostolorum. Videtur codex XI. seculi*. On the recto of the first flyleaf at the end of the manuscript, a later hand wrote the beginning of a hymn, with many iotacisms (I have normalized the spelling): Δέσποινα πρόσδεξαι τὰς δεήσεις τῶν δούλων σου καὶ λύτρωσαι ἡμᾶς. Follieri, *Initia*, 1:280.

BINDING: The binding is Greek. Plain (not stamped) brown goatskin is placed over old 20 mm thick wooden boards (probably oak). The leather is worn and damaged. Plain cloth spine lining is visible under the leather. Fasteners are lost; only holes remain on each cover: one quadruple (in the middle) and fourteen singles around the edges—five on the top, five on the bottom, and four in the middle (two on each side of the quadruple hole). The primary endbands are plain. The pastedowns are from the same stock of paper as the flyleaves. The paper can be dated to the mid-eighteenth century (see the description of the watermark in the physical description above). Therefore, the binding was probably repaired at that time.

ORIGIN AND PROVENANCE: The manuscript was probably produced at the end of the ninth or the first quarter of the tenth century most likely in Constantinople. The manuscript was purchased by the University of Michigan from the antiquarian book dealer Wilfrid M. Voynich in May 1922.

BIBLIOGRAPHY: De Ricci and Wilson, *Census*, 2:1105 (attribute ms. to s. xii); Smothers, "Le texte des Homélies de saint Jean Chrysostome," 532–548; Carter, *Codices Chrysostomici Graeci*, 9–10 (attributes ms. to s. xii or s. xi with a question mark); Kavrus-Hoffmann, "Discovering Hidden Treasures," 81.

12. Mich. Ms. 15 (Diktyon 871)

Gospels (GA 543)

<Calabria>, s. xii[1]

CONTENTS

1. Fols. 1r–42v: The Gospel of Matthew.[51] Title: Εὐαγγέλιον ἐκ τοῦ κατ(ὰ) Ματθαίο(υ) [*sic*]. Inc.: Βίβλος γενέσεως Ἰ(ησο)ῦ Χ(ριστο)ῦ υἱοῦ Δα(υῒ) δ. . . . Lacuna of two folios between fols. 15v and 16r: des. mut.: . . . καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς[(Matt. 12:11); inc. mut.:]Καὶ προσελθόντες οἱ μαθηταὶ . . . (Matt. 13:10). Nestle et al., *Novum Testamentum Graece*, 1–87.

51. The text of Mich. Ms. 14 belongs to so-called Family 13 (also known as the Ferrar group). Clark, *Descriptive Catalogue*, 280. Most manuscripts from this group were executed in the southern Italian region of Calabria. The Gospel of Matthew is the only Gospel in this manuscript that does not have a list of chapter titles. This omission indicates that a quire with prefatory material (perhaps canon tables and the list of chapter titles for Matthew) is missing.

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2. Fol. 42v: Subscription to the Gospel of Matthew: Τέλος τοῦ κ(α)τ(ὰ) Ματθαίου [*sic*] εὐαγγελίου. Ἐκ τοῦ κ(α)τ(ὰ) Ματθαῖον εὐαγγελίου· Ἐγράφη ἑβραϊστὶ ἐν Παλαιστείνι [*sic*] μετὰ η′ ἔτη τῆς ἀναλήψεως τοῦ Κ(υρίο)υ· ἔχει δὲ ῥήματα ,βφκβ′, ἔχει δὲ στείχους [*sic*] ,βφξ′. Cf. Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 296–299.
3. Fol. 42v: List of chapter titles for Mark, incomplete (only 1–20 of 48). Title: Τοῦ κατ(ὰ) Μᾶρκον [*sic*] εὐα(γγελίου) τὰ κεφάλ(αια). Inc.: Α′ Πε(ρὶ) τοῦ δαιμονιζομένου; des. mut: Κ′ Πε(ρὶ) τοῦ μογιλάλου[. Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 407–408 Lacuna of one folio between fols. 42v and 43r: chapter titles 21–48 for Mark are missing.
4. Fols. 43r–70v: The Gospel of Mark. Title: Εὐαγγέλιον ἐκ τ(οῦ) κατ(ὰ) Μᾶρκον [*sic*]. Inc.: Ἀρχὴ τοῦ εὐαγγελίου Ἰ(ησο)ῦ Χ(ριστο)ῦ Υἱοῦ τοῦ Θ(εο)ῦ ὡς γέγραπται. . . . Lacuna of one folio between folios 54v and 55r: des. mut.: . . . οἱ μαθηταὶ αὐτοῦ[(Mark 8:4); inc. mut.:]τὸν βαπτιστήν . . . (Mark 8:28). Nestle et al., *Novum Testamentum Graece*, 88–149.
5. Fol. 70v: Subscription to the Gospel of Mark: Εὐαγγέλιον κατὰ Μᾶρκον· [*sic*] εγράφη ῥωμαϊστὶ ἐν Ῥώμῃ μετὰ ιβ′ ἔτη τῆς ἀναλήψεως τοῦ Κυρίου· ἔχει δὲ ῥήματα χίλια ἑξακόσια ἑβδομήκοντα πέντε· στίχ(οι) ,αχις′. Cf. Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 296–299.
6. Fol. 71r–v: List of chapter titles for Luke (1–83). Title: Ἐκ τοῦ κ(α)τ(ὰ) Λο(υκᾶν) εὐαγγελίου τὰ κε(φάλαια). Inc.: Α′ Πε(ρὶ) τῆς ἀπογραφῆς. Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 409–411.
7. Fols. 72r–120v:[52] The Gospel of Luke. Title: Εὐαγγέλιον κατ(ὰ) Λουκᾶν. Inc.: Ἐπειδήπερ πολλοὶ ἐπεχείρησαν. . . . Lacuna between fols. 104v and 105r: des. mut.: . . . ἦλθεν πρὸς τὸν πατέρα[(Luke 15:20); inc. mut.:]ἐκλείπητε [*sic*] δέξωνται ὑμᾶς . . . (Luke 16:9). Nestle et al., *Novum Testamentum Graece*, 150–246.
8. Fol. 120v: Subscription to the Gospel of Luke: Εὐαγγέλιον κατ(ὰ) Λο(υκᾶν)· εγράφη ἑλληνιστὶ εἰς Ἀλεξανδρίαν τὴν μεγάλην μ(ε)τ(ὰ) ἔτη ις′ τῆς ἀναλήψεως τοῦ Κ(υρίο)υ· ἔχει δὲ ῥήματα ,γωγ′· στίχ(οι) ,βψν′. Cf. Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 296–299.
9. Fol. 120v: List of chapter titles for John (1–18). Title: Εὐαγγελ(ίου) κ(α)τ(ὰ) Ἰω(άννην) τὰ κεφά(λαια). Inc. Α′ Πε(ρὶ) τοῦ ἐν Κανᾶ γάμου. Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 411.
10. Fols. 121r–122v, 125r–v, 123r–124v, 126r–154v:[53] The Gospel of John. Title: Εὐαγγέλιον κατ(ὰ) Ἰωάννην. Inc.: Ἐν ἀρχῇ ἦν ὁ λόγος. . . . Lacunae: Two folios are missing between fols. 125v and 123r: des. mut.: . . . καὶ τῷ λόγῳ ᾧ [*sic*] εἶπεν αὐτοῖς[(John 2:22), inc. mut.:]ὥρα ἦν ὡς ἕκτη . . . (John 4:6); two folios are missing between fols. 124v and 126r: des. mut.: . . . ἐπυνθάνετο οὖν τὴν ὥ[<ραν> (John 4:52), inc. mut.:]πατρός μου καὶ οὐ λαμβάνετέ με . . . (John 5:43); and one folio is missing between fols. 137v and 138r: des. mut.: . . . εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν[(John 11:21), inc. mut.:] συνήγαγον οὖν οἱ ἀρχιερεῖς . . . (John 11:47). Nestle et al., *Novum Testamentum Graece*, 247–319.

52. One folio between fols. 106 and 107 lacks pencil foliation. I follow the pencil foliation, not Clark, *Descriptive Catalogue*, which counts the unfoliated folio.

53. Folios 123r–126v are misbound.

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11. Fol. 154v: Subscription to the Gospel of John: Εὐαγγέλιον ἐκ τοῦ κ(α)τ(ὰ) Ἰω(άννην). Ἐγράφη ἑλληνιστὶ εἰς Ἔφεσον μετὰ ἔτη λ′ τῆς ἀναλήψεως τοῦ Κ(υρίο)υ. Ἔχει δὲ ῥήματα ,απλη′. Ἔχει δὲ στίχους ,βκδ′. Ἐπὶ Δομετιάνοῦ [*sic*] τοῦ βασιλέ(ως).[54] Cf. Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 296–299.
12. Fols. 155r–182v: Lectionary tables. Inc.: Τῇ κυ(ριακῇ) τοῦ Πάσχ(α). Εὐα(γγέλιον) κ(α)τ(ὰ) Ἰω(άννην) κε(φάλαιον) α′. . . . Fols. 155r–157r: John; fols. 157r–162v: Matthew; fols. 163r–167v: Luke; fols. 167v–168v: Lent [Νηστεῖαι] and Holy Week [Ἡ ἁγία καὶ μεγάλη ἑβδομάς]; fols. 168v–169r: the Twelve Passion readings [Πάθη]; fol. 169r–v: Ὧραι; fols. 169v–170r: eleven *Heothina*; fols. 170r–182r: the Menologion; fols. 182r–182v: readings for various occasions. Lacuna of one folio between fols. 172v and 173r in the Menologion: des. mut.: . . . τοὺς δώδεκα μαθητάς[(Matt. 10:1, November 1); inc. mut.:]Κλημέντος πάπα Ῥώμης . . . (November 25). Gregory, *Textkritik,* 1:343–386.
13. Fol. 183r–v: Anonymous, *The Limits of the Five Patriarchates*. Title: Γνῶσις καὶ ἐπίγνωσις τῶν π(ατ)ριαρχικῶν θρόνων. Inc.: Πρῶτος θρόνος καὶ α′ πατριαρχία Ἱεροσολύμων. . . . Harris, *Origin of the Leicester Codex*, 64–65.
14. Fol. 183v: Anonymous, *Regions of Africa*, incomplete. Title: Αἱ τάξεις τῶν κλιμάτων τῆς Ἀφρικῆς· καὶ πῶς καλοῦνται. Inc.: Πρῶτον κλῖμα ἡ Λιβύη . . . ; des. mut.: . . . Πέμπτον κλῖμα Ἀφρικῆ(ς)· ἥ[<γουν>. Harris, *Origin of the Leicester Codex*, 65.

PHYSICAL DESCRIPTION: Parchment, fols. 185 (183 according to the modern foliation, which is in the upper right corner of each recto in pencil; one folio between fols. 106 and 107 lacks foliation, and fol. 185 is mutilated and not foliated). There are no flyleaves. Measurements: 283–286 × 223–225 mm; two cols.; written surface is 185–207 × 160–163 [75 + 13 + 72–75] mm. The text is written in twenty-six to thirty lines with interlinear spacing of 7 mm. The ruling pattern is unusually complex and may be unique (it is not recorded by Jacques-Hubert Sautel): J 64C2pq.[55] The ruling system is 1. There are twenty-five quires; collation: 1^{8}, 2^{8-1}, 3^{8-1}, 4–5^{8}, 6^{8-1}, 7^{8}, 8^{8-1}, 9–13^{8}, 14^{8-1}, 15–16^{8}, 17^{8-4}, 18^{8}, 19^{8-1}, 20–24^{8}, 25^{4}. The second quire lacks the eighth folio; the third quire lacks the first folio; the sixth quire lacks the fifth folio; the eighth quire lacks the second folio; the fourteenth quire lacks the fifth folio; the seventeenth quire lacks the second, third, sixth, and seventh folios; the nineteenth quire lacks the fourth folio; the twenty-third quire lacks the eighth folio; and the twenty-fifth quire is a binion. The fourth folio of the fifty-fifth quire is mutilated, and only a stub is left (some letters are visible, but the text is not retrievable). The quires were signed by the scribe (α′–κε′) in the lower right corner of the first recto and the last verso of each quire. The ink is light brown with a chestnut tint. The parchment is of poor quality, thickness varies (mostly thick), and it is warped; the flesh side is yellowish, and the hair side is yellow-brownish. Hair follicles are visible on many folios; there are numerous imperfections such as holes and scalloping. There are wax stains and soiling.

SCRIPT: One anonymous scribe executed the manuscript. His script is small, vertical, and rounded. It is similar to Reggio style, which was used in the twelfth century

54. This refers to Domitian Titus Flavius (51–96 CE), Roman emperor from 81 to 96 CE.
55. See Sautel, *Répertoire de réglures.*

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in southern Italy, especially in Calabria (pl. 27).[56] Related scripts are found in manuscripts produced in Calabria: Vat. gr. 1646, copied by the scribe Nicolas de Reggio in 1118, and Vat. gr. 2048, BAV, Vatican City;[57] and Ms. Crypt. B.β.IX, Biblioteca del Monumento Nazionale, Grottaferrata, Italy.[58]

Ammonian section and Eusebian canon numbers and titles, as well as lectionary apparatus, were executed by the scribe himself in magenta ink and were placed in the margins ("ἀρχή" and "τέλος" are inserted in the text). On some folios, flaked text was re-inked with black ink.

DECORATION: Each Gospel opens with a pi-shaped headpiece and a decorated initial (pls. 27–29). The palette is red, bright blue, and green. Initial alpha at the beginning of Mark (pl. 28) is almost identical to that in the previously mentioned cod. Vat. gr. 2048 (fol. 147r).[59] Initial epsilons at the beginning of the Luke (pl. 29) and John Gospels have middle bars similar to those in southern Italian codd. Crypt. B.β.IX, Biblioteca del Monumento Nazionale, Grottaferrata, Italy; and Ms. Messan. gr. 117 (dated 1116), Biblioteca Regionale Universitaria, Messina, Italy.[60]

COLOPHON: None.

NON-SCRIBAL NOTES: Some lection notes were added by a later hand in bright red ink. In the eighteenth century two notes were written in the bottom margins of folios 45v and 115v in black ink. The sloppy cursive script and the many iotacisms make these notes illegible.

BINDING: The binding is probably original. It consists of red-brown worn leather, probably goatskin, over 10 mm thick, grooved wooden boards. The leather is blind stamped with quadruple lines and floral ornaments. Originally there were nine large metal bosses on each cover; only five on the front cover and four on the back cover remain. Two metal clasps are missing. Two metal pegs remain on the front cover, and leather anchors are on the inside of the back cover. The spine is fragile; plain cloth spine lining and sewing are partially exposed. The primary endbands are plain with evidence of secondary endbands in red and blue threads. The manuscript is sewn at three stations.

ORIGIN AND PROVENANCE: Mich. Ms. 15 was almost certainly executed in Calabria in the first half of the twelfth century. In 1864 the manuscript was purchased for Baroness Burdett-Coutts from a dealer in Ioannina in Epiros (no. III. 5 in her collection). It was acquired by the University of Michigan at the Burdett-Coutts sale in May 1922. Sotheby, Wilkinson and Hodge, *The Burdett Coutts Library*, lot 170.

56. On the Reggio writing style, see Canart and Leroy, "Les manuscrits en style de Reggio," 241–261; and Re, "Considerazioni sullo stile di Reggio," 303–311.

57. Canart and Leroy, "Les manuscrits en style de Reggio," figs. 1, 6.

58. Canart and Lucà, *Codici greci dell'Italia meridionale*, 81–82 (cat. no. 27).

59. See Canart and Leroy, "Les manuscrits en style de Reggio," fig. 6.

60. On Crypt. B.β.IX, see Canart and Lucà, *Codici greci dell'Italia meridionale*, 81–82 (cat. no. 27). On Messan. Gr. 117, see Lattanzi, *I manoscritti ed incunaboli miniati della Sicilia*, 2:104–105 (cat. no. 49), pl. XXIII, fig. 83.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.*
E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021.
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BIBLIOGRAPHY: Geerlings, "Codex 543," 26–76, pl. II; De Ricci and Wilson, *Census*, 2:1105 (attribute ms. to s. xii); Clark, *Descriptive Catalogue*, 280–282 (attributes ms. to s. xii); Tchernetska, "Burdett-Coutts Collection," 23; Hutter, "Beobachtungen zu italogriechischen Handschriften," 53.

13. Mich. Ms. 16 (Diktyon 872)

Acts and Epistles (GA 876)

<Northern Greece ?>, s. xiii^{2}–xiv^{in}

CONTENTS

1. Front-cover paper pastedown–fol. 3v: Lectionary table for the Menologion (readings from the Epistles of the Apostles), probably by a fourteenth-century hand.
2. Fols. 4r and 5r–v (misbound): The Gospel of Matthew, fragment (probably by a fourteenth-century hand). Inc. mut. (fol. 5r): <ὀ>]φθαλμῷ τοῦ ἀδελφοῦ σου . . . (Matt. 7:3); des. mut. (fol. 4r): . . . τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμον.[(Matt. 7:26). Nestle et al., *Novum Testamentum Graece*, 15–17. Fol. 4v: Crude sketches of human figures (non-scribal; executed in charcoal ink over washed or faded and illegible text).
3. Fols. 6r–91v: Acts of the Apostles. Title: Πράξεις τῶν Ἀποστόλων. Inc.: Τὸν μὲν πρῶτον λόγον ἐποιησάμην. . . . Nestle et al., *Novum Testamentum Graece*, 320–408.
4. Fol. 91v: Subscription to the Acts of the Apostles: Τέλος τῶν πράξεων.
5. Fols. 91v–280r: The Epistles of the Apostles. Fols. 91v–99v: The Epistle of James; fols. 100r–108r: The First Epistle of Peter; fols. 108r–113v: The Second Epistle of Peter; fols. 114r–122r: The First Epistle of John; fols. 122r–123r: The Second Epistle of John; fols. 123r–124r: The Third Epistle of John; fols. 124r–126v: The Epistle of Jude; fols. 126v–156r: The Epistle of Paul to the Romans; fols. 156r–182v: The First Epistle of Paul to the Corinthians; fols. 183r–201r: The Second Epistle of Paul to the Corinthians; fols. 201r–209v: The Epistle of Paul to the Galatians; fols. 209v–219r: The Epistle of Paul to the Ephesians; fols. 219r–225v: The Epistle of Paul to the Philippians; fols. 225v–232r: The Epistle of Paul to the Colossians; fols. 232r–238r: The First Epistle of Paul to the Thessalonians; fols. 238r–241v: The Second Epistle of Paul to the Thessalonians; fols. 241v–248v: The First Epistle of Paul to Timothy; fols. 249r–254r: The Second Epistle of Paul to Timothy; fols. 254r–257r: The Epistle of Paul to Titus; fols. 257r–258v: The Epistle of Paul to Philemon; fols. 258v–280r: The Epistle of Paul to the Hebrews. Nestle et al., *Novum Testamentum Graece*, 409–631.[61]

61. In Greek manuscripts the Catholic Epistles precede the Pauline Epistles. This order differs from that in Nestle et al., *Novum Testamentum Graece*, where the Pauline Epistles appear first.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

6. Fols. 280v–287v: Romanos the Melode, *The Akathistos Hymn* [Dub.] (written by yet another fourteenth-century hand).[62] Title: Οἱ εἰς τὴν ὑπεράγιον Θεοτόκον τοῦ στρατηγίου οἶκοι. Inc.: Τῇ ὑπερμάχῳ στρατηγῷ τὰ νικητήρια. . . . Trypanis, *Fourteen Early Byzantine Cantica*, 29–39.
7. Back cover, inner side, written by a later (seventeenth-century?) hand directly on the wood: A version of Aesop's fable "The Dog and Its Reflection," fragment. No title. Inc.: Φέρον [*sic*] ποταμοῦ πλησίων [*sic*] κύ(ων) κρέας . . . ; des. mut.: . . . κάτο [*sic*] λαβεῖν κρέας ἀπεστερ[<εῖτο>. Koraes, *Μύθων Αἰσωπείων Συναγωγή*, 135.

PHYSICAL DESCRIPTION: Parchment and paper, fols. 287 (fols. 1–3 and 272–273 are paper). There are no flyleaves. Measurements: 155–160 × 105–110 mm; one col.; written surface is 93 × 65–68 mm. The text is written in twenty lines with interlinear spacing of 5 mm. The ruling is faint; the ruling pattern is 02C1 (the ruling system is 1). There are thirty-six quires; collation: $1–33^{8}$, $34^{6–2+2\ \text{paper}}$ (or $34^{8–4+2\ \text{paper}}$), 35^{8}, 36^{4}. All except two quires are regular quaternions: the thirty-fourth, which lacks the original inner bifolia or bifolium (replaced with a paper bifolium), and the thirty-sixth, which is a binion. The quires are signed by the scribe in the upper right corner of the first recto and in the lower right corner of the last verso of each quire; many signatures are missing or faded. The ink is light brown; the ink on fols. 280v–287v is medium brown with a grayish tint. The parchment is of fair quality, medium thick and thick, smooth and carefully prepared, ivory (flesh side), and yellowish (hair side). On the paper folios (fols. 272–273) the chain lines are 37 mm apart; there are nineteen laid lines in 20 mm; no watermarks are visible. There are also no watermarks on paper fols. 1–3; this paper is thinner and different from that of fols. 272–273.

SCRIPT: One anonymous principal scribe executed the manuscript. His script is small, vertical, and somewhat stiff (pls. 30 and 31). The scribe imitates the earlier, eleventh- or twelfth-century scripts, but his script's lack of fluency, enlarged thetas (the so-called beach-ball thetas), and zetas in the shape of a question mark suggest the second half of the thirteenth or beginning of the fourteenth century. There are lection notes in the margins throughout the manuscript. They were executed by the scribe in faded red ink. Lectionary apparatus includes the words "ἀρχή" (beginning) and "τέλος" (end), which are inserted in the text in faded red ink.

The script of the paper leaves (front-cover pastedown and fols. 1r–3v) is probably of the fifteenth century. On fols. 4r–5v the hand is archaizing script of the first half of the fourteenth century. The script on paper fols. 272r–273v is probably of the end of the fourteenth or beginning of the fifteenth century. The script of the *Akathistos Hymn* on fols. 280v–287v (pl. 32) is probably of the middle of the fourteenth century. This script is somewhat similar to that of the scribe Ioannes, who executed cod. Paris, gr. 2761, BNF, Paris.[63]

DECORATION: There is one small rectangular headpiece at the beginning of the Acts (fol. 6r), which measures 67 × 15 mm and is executed in red ink (pl. 30). The field

62. On Romanos the Melode, a six-century hymnographer and saint, see *Oxford Dictionary of Byzantium*, 3:1807–1808.

63. *Repertorium der griechischen Kopisten, 800–1600*, Part 2, C: pl. 152 (cat. no. 275).

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is filled with rinceau ornament; there are "double-winged" finials at the corners and on the top of the rectangle; a cross rises from the top finial. Simple wavy lines with finials mark the beginnings of the Epistles (fol. 91v) and of the *Akathistos* (fol. 281r). There are two ornamented initials, tau at the beginning of the Acts and epsilon at the beginning of the Epistles. Both initials were executed in pale red ink; they are elongated and ornamented with knots similar to those in manuscripts executed in Epiros.

COLOPHON: None.

NON-SCRIBAL NOTES: None.

BINDING: The binding is Greek; darkened reddish-brown leather, probably goatskin, is placed over 8 mm thick, grooved wooden boards. The leather is blind stamped with triple fillets and interlace ornaments, identical on both covers. Traces of five metal bosses are on each cover; the bosses are missing. Two clasps are also missing. A paper pastedown is on the front cover; there is no pastedown on the back cover, and the wood is exposed. The primary endbands are sewn with plain thread; and the secondary endbands, with red, yellow, and faded blue threads. The manuscript is sewn at three stations.

ORIGIN AND PROVENANCE: The manuscript was probably executed in the second half of the thirteenth century or the beginning of the fourteenth, possibly in northern Greece. The manuscript belonged to Baroness Burdett-Coutts (no. III. 37 in her collection). It was acquired by the University of Michigan at the Burdett-Coutts sale in May 1922. Sotheby, Wilkinson and Hodge, *The Burdett Coutts Library*, lot 171.

BIBLIOGRAPHY: Sanders, "Manuscript No. 16 of the Michigan Collection," 141–189 (contains full collation of the ms.); De Ricci and Wilson, *Census*, 2:1106 (attribute ms. to s. xiii); Clark, *Descriptive Catalogue*, 282–284, pl. XLVIII (attributes ms. to s. xii); Clark, *Praxapostoloi*, 5, 14–19; Tchernetska, "Burdett-Coutts Collection," 23.

14. Mich. Ms. 17 (Diktyon 873)

Euchologion (GA *l* 223)

<Epiros>, s. xv$^{4/4}$–xvi^{in} (before a. 1507)

CONTENTS

1. Fol. 1r: Miscellaneous notes by later hands (see non-scribal notes section below).
2. Fol. 1v: Lectionary tables for Good Friday (Ὧραι).
3. Fols. 2r–3r: Lectionary tables for the eleven morning Resurrection readings (Ἑωθινά).
4. Fols. 3v–5r: Calculations and tables of the solar and lunar cycles.
5. Fol. 5v: Notes to a priest on how to prepare for performing the liturgies (for example, he must purify himself from all evil thoughts and reconcile with everyone).

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

6. Fols. 6r–49v: John Chrysostom, *Liturgy*. Title: Ἡ χρυσοτερπῆς [*sic*] καὶ θεία λειτουργία τοῦ Χρυσοστόμου· καὶ σοφοῦ Ἰωάνου [*sic*]. Inc.: Μέλλων ὁ ἱερε(ὺς) τὴν θείαν ἐπιτελεὶν [*sic*] μυσταγωγίαν. . . . Goar, *Εὐχολόγιον sive Rituale Graecorum*, 51–68; Brightman, *Liturgies*, 309–344.
7. Fols. 50r–61v: *The Liturgy of the Presanctified*. Title: Ἡ θεία λειτουργία τῶν προηγιασμένων. Inc.: Κ(ύρι)ε ὁ Θ(εὸ)ς ἡμῶν ὁ ὑποδείξας ἡμῖν τὸ μέγα τούτο [*sic*] τῆς σ(ωτη)ρίας μυστήριον. . . . Goar, *Εὐχολόγιον sive Rituale Graecorum*, 162–168; Brightman, *Liturgies*, 345–352.
8. Fols. 62r–86v: Basil the Great, *Liturgy*. Title: Ἡ θεία λειτουργί(α) τοῦ Μεγάλου Βασιλεήου [*sic*]. Inc.: Ὁ Θ(εὸ)ς ὁ Θ(εὸ)ς ἡμῶν· ὁ τὸν οὐ(ρά)νιον ἄρτον. . . . Goar, *Εὐχολόγιον sive Rituale Graecorum*, 135–149; Brightman, *Liturgies*, 309–344.
9. Fols. 87r–110r: Lectionary of the New Testament (selected readings from the Gospels, Acts of the Apostles, and the Pauline Epistles).
10. Fols. 110r–115r: Akolouthia for Hesperinos at Pentecost (Ἀκολουθία τῆς γονυκλισίας). Title: Τῇ κυρ(ιακῇ) ἐσπέρα(ς) [*sic*]. Σημένη [*sic*; should be Σημαίνει] ταχύτ(ε)ρ(ον)· διὰ τὴν ἀκουλουθείαν· [*sic*] τῆς γονοκλησίας [*sic*]. Inc.: Ἄχραντε ἀμίαντε· ἄναρχε ἀκατάλυπτε· [*sic*] ἀόρατε·. . . . Cf. *Εὐχολόγιον τὸ μέγα περιέχον τὰς τῶν ἑπτὰ μυστηρίων ἀκολουθίας*, 368–381. Fol. 115v: Originally blank; readings for Ἡ Κυριακὴ τῶν Ἁγίων Πάντων, by a later hand.
11. Fols. 116r–154r: Apolytikia and kontakia for the entire year. Title: Ἀπολυτίκηα [*sic*] καὶ κοντάκια τοῦ ὅλου ἐνιαυτοῦ. Subtitle: Μὴν Σεπ(τέμβ)ρ(ι)ος ἔχων ἡμέρ(ας) Λ′· ἡ ἡμέρα ἔχει ὥρας ιβ′· καὶ ἡ νὺξ ὥρ(ας) ιβ′· Τροπ(ά)ρ(ιον) τῆς ἐνδίκτου [*sic*]. Inc.: Ὁ πάσης δημιουργὸς τῆς κτίσεως. . . .
12. Fols. 154v–167v: Isidore Glabas, metropolitan of Thessaloniki,[64] "The Movements of the Moon" (*Selenodromion*). Title: Σεληνοδρόμιον σὺν Θ(ε)ῷ ἁγίῳ· ποηθὲν παρὰ τοῦ πανιέροτάτου καὶ ὑπερτίμου ἀρχίἐπισκόπου Θεσαλονίκης· κυροὺ Ἰσιδόρου τοῦ Θαυματουργοῦ. Inc.: Ἀρχόμενον ἀπὸ τὸν α′ κύκλον τῆς σελήνης. . . .
13. Fols. 168r–174v: Lectionary table.
14. Parchment flyleaf at the end of the manuscript, unnumbered: Fragment of an unidentified patristic text written in an eleventh-century minuscule. The text is only partially legible.[65]

PHYSICAL DESCRIPTION: Paper, fols. 174. There is no modern foliation. One parchment flyleaf is at the end of the manuscript. Measurements: 210 × 150 mm; one col.; written surface is 155–170 × 100 mm. The text is written in twenty-two (occasionally twenty-one) lines with interlinear spacing of 6–7 mm. The ruling was made on each verso with faint double-justification lines only. There are twenty-five original quires; collation: 1^{6-1}, 2^{12}, $3–6^{8}$, 7^{8-1}, 8^{4}, $9–11^{8}$, 12^{4}, 13^{8}, $14–15^{2}$, $16–17^{4}$, 18^{8}, 19^{4}, $20–23^{8}$, 24^{12}, 25^{8} (plus two loose folios between the twenty-fourth and twenty-fifth quires). The quires were signed by the scribe in the upper right corner of the first recto and

64. On Isidore Glabas, see *Oxford Dictionary of Byzantium*, 2:852; and Trapp, Walther, and Beyer, *Prosopographisches Lexikon der Palaiologenzeit*, 3: no. 4223.

65. The text of this fragment is not found in *Thesaurus Linguae Graecae*. Annaclara Cataldi Palau suggested that the text on line 6 of the fragment is similar to that of Synesius of Cyrene (Epist. 127, ln. 37). See Cataldi Palau, "Epirus," 37. However, other readable snippets of the text and words are not found in Synesius's works.

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lower left corner of the last verso of each quire (sometimes there are two signatures on a recto: one in the upper right corner and the other in the lower right corner; the same pattern is on some versos, where the second signature is placed in the upper left corner). Some original signatures are missing.[66] The scribe used black ink and a thin pen. The paper is medium thick, yellowish, and of average quality. Chain lines are horizontal, 32–34 mm apart; laid lines are vertical, twenty in 20 mm. There are three different watermarks: "scale," identical to Briquet "balance" no. 2589 (Eichstädt, a. 1494); "crown," a close variant of Briquet "couronne" nos. 4890–4912 (last quarter of the fifteenth century and the beginning of the sixteenth); and "bull's head" topped with a cross, which is entwined by a snake, with a countermark "letter P," similar to Briquet "tête de boeuf" nos. 15366–15448 (a. 1474–1530).[67]

SCRIPT: The manuscript was written by one anonymous scribe (pls. 33–36). His idiosyncratic script is archaizing minuscule ("traditional" in Cataldi Palau's classification).[68] It is medium sized and vertical. Thetas are enlarged and have a peculiar form that is more rectangular than round (pl. 33, ln. 1; and pl. 34, lns. 1 and 10). In the ligatures epsilon-rho and upsilon-rho the letter rho has a large loop (pl. 33, ln. 2 from the bottom; and pl. 34, ln. 7). The tachygraphic abbreviation for "καί" consists of a cursive form of kappa, which is incorporated in a circle—"systema III M" according to Maria Luisa Agati's classification (pl. 34, ln. 5).[69]

The scribe of the unnumbered parchment flyleaf employed cursive script, which can be attributed to the eleventh century. The script is medium sized with inclination to the right. Vertical strokes of many letters are disproportionately elongated, especially strokes of letters iota and phi.

DECORATION: The manuscript has numerous decorations. It opens with a large *pyle*-type headpiece executed in bright red, green, and yellow (pl. 33).[70] The main field is filled with abstract patterns. At the top of the headpiece is a cross, and double-winged finials are at the corners. There are many narrow headbands throughout the manuscript, often flanked with tall double-winged finials (pl. 34). Tau initials are often elongated and ornamented with knots; the top bar is mushroom shaped with loop-shaped finials (pl. 35), and the middle bar of epsilon initials is often in the shape of a blessing hand (pl. 34). On fol. 29v an initial omega is formed with two interlocked rings (pl. 36). The headbands and initials were executed in bright red and green.

COLOPHON: None. There are several scribal notes on fol. 1r, mostly pious invocations and lists of expenses. One note mentions the death of a Demetrios in 1507, which is *terminus ante quem* for the execution of the manuscript: Ἐκημήθη [*sic*] ὁ δοῦλος τοῦ Θ(εο)ῦ Διμίτριως [*sic*] μη(νὶ) ἀ<πριλίου> ἡμ(έ)ρ(ᾳ) ε′ ἐπὶ ἔτους ,ζιε′ (ἰ) ν(δικτιῶνος) ι′. Another note probably indicates a monastery or church of St. Deme-

66. The original quires were rebound at some later date, and a new set of signatures was added. The new signatures were placed in the middle of the lower margin of each first recto of a quire. These signatures run from alpha to omega; stigma, which usually marks the sixth quire, is absent.

67. The watermarks were identified by Kenneth Clark and confirmed by Annaclara Cataldi Palau. See Clark, *Descriptive Catalogue*, 284; Cataldi Palau, "Epirus," 37. See also Briquet, *Les filigranes*.

68. See Cataldi Palau, "Epirus," 37.

69. Agati, "La congiunzione καί nella minuscola libraria greca," 69–81, esp. 72.

70. The Greek word *pyle* means "a frame or arch built over a gate," or "gateway."

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trios and St. George to which this Euchologion belonged: Ἀπὸ τοῦ ἁγίου Δημητρίου <καὶ> τοῦ ἁγίου Γεωργίου.

Also, several scribal entreaties are on fols. 13r, 14r, and 36r. Fol. 13r: Μνήσθητι Κ(ύρι)ε τὴν ψυχὴν τοῦ δούλου τοῦ Θ(εο)ῦ Γεωργίου καὶ συχόρισ(ον) [*sic*] αὐτ(ὸν) ἐν τ(ῇ) ἡμέρᾳ τῆς κρίσεως (Remember, Lord, the soul of the servant of God Georgios and forgive him on the Day of Judgment). The same note is repeated several times on fol. 14r but with the names of priests Michael and Demetrios and female names Maria, Gianna, Helene, and Eirene.

NON-SCRIBAL NOTES: Numerous non-scribal ownership notes are dispersed throughout the manuscript, all written in light charcoal ink by a certain hieromonk Gregorios of Ioannina.

BINDING: The binding is Greek, consisting of plain, dark brown leather placed over 13 mm thick, grooved wooden boards. The boards are bridled in a zigzag style. In the middle of the front cover are five bumps from what probably was a metal cross decoration. The binding is in poor condition; a large piece of leather is missing at the top of the spine, and the spine lining cloth and sewing are exposed. The primary endbands are sewn with plain thread; and the secondary endbands, with alternating red and blue threads. Some worm holes are on both covers. Two clasps are missing; one lower leather anchor remains on the inside of the back cover. There are no pastedowns, and the bare wood is exposed.

ORIGIN AND PROVENANCE: The decoration of the manuscript is unmistakably Epirotan. Thus, the manuscript was almost certainly produced in Epiros and probably was the property of a monastery or church in this region. The manuscript belonged to Baroness Burdett-Coutts (no. III. 29 in her collection). It was acquired by the University of Michigan at the Burdett-Coutts sale in May 1922. Sotheby, Wilkinson and Hodge, *The Burdett Coutts Library*, lot 173.

BIBLIOGRAPHY: De Ricci and Wilson, *Census*, 2:1106; Clark, *Descriptive Catalogue*, 284–285; Cataldi Palau, "Epirus," 37–38, pls. 9, 14; Tchernetska, "Burdett-Coutts Collection," 23; Džurova and Canart, *Siianieto na Vizantiia*, 123; Kavrus-Hoffmann, "Catalogue of Greek Medieval and Renaissance Manuscripts, Part VII," 86; Kavrus-Hoffmann, "Catalogue of Greek Medieval and Renaissance Manuscripts, Part IX," 77–78.

15. Mich. Ms. 18 (Diktyon 874)

Gospels (GA 538)

s. xiii^{ex}–xiv^{1}

CONTENTS

1. Fol. 1r: Originally blank; a fragment of a prayer written by a later hand and poorly legible, probably from the Liturgy of John Chrysostom Inc.: Ὅτι ἐλεήμων καὶ φιλάνθρωπος Θ(εὸ)ς ὑπάρχεις. . . . Fol. 1v: Full-page miniature

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of the evangelist John, partially flaked. Fol. 1 is misbound; it should be placed before fol. 153r (see nos. 15 and 16 below).

2. Fol. 2r–v: Beginning of the Gospel of John. Fol. 2 is misbound and should be placed before fol. 153r (see no. 16 below).
3. Fols. 3r–40r: The Gospel of Matthew; the beginning is missing. Inc. mut.:] Ἰωνᾶ ὥδε . . . (Matt. 12:41). Lacuna of one folio between fols. 9v and 10r: des. mut.: . . . ἄφετε τούτους[(Nestle et al., *Novum Testamentum Graece*: αὐτούς; Matt. 15:14); inc. mut.:]τοῦ Ἰ(ησο)ῦ (Nestle et al., *Novum Testamentum Graece*: αὐτοῦ], καὶ ἐθεράπευσεν αὐτούς . . . ; Matt. 15:30). Nestle et al., *Novum Testamentum Graece*, 32–87.
4. Fols. 40r–41r: List of chapter titles for Mark (1–48). Title: Τοῦ κ(α) τ(ὰ) Μάρκ(ον) ἁγ(ίου) εὐα(γγελί)ου κεφά(λαια). Inc.: Α′ Πε(ρὶ) τοῦ δαιμονιζομένου. Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 407–409.
5. Fol. 41r: Subscription to the Gospel of Matthew (scribal, in red ink): Τέλος τοῦ κατὰ Ματθαῖ(ον) ἁγίου εὐαγγελίου.
6. Fol. 41r: Epigram on the evangelist Matthew, in black ink (non-scribal). Title: Τέλος τοῦ κατὰ Ματθαῖ(ον) ἁγίου εὐαγγελίου. Inc.: Ὅσσα περὶ Χριστοῖο θεηγόρος. . . . Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 378.
7. Fol. 41r: Subscription to the Gospel of Matthew, in black ink (non-scribal): Τέ(λος) τοῦ κ(α)τ(ὰ) Μ(α)τ(θαῖον) εὐα(γγελίου)· ἐξεδόθη ὑπ᾽ αὐτοῦ τοῦτο· μετὰ χρόνους ὀκτῶ· [*sic*] τῆς τοῦ Κ(υρίο)υ ἡμ(ῶν) Ἰ(ησο)ῦ Χ(ριστο)ῦ ἀναλ(ήψεως). Ἔχει δὲ στίχ(ους) ,βχ′. Fol. 41v: Full-page miniature of Mark, completely flaked.
8. Fols. 42r–80r:[71] The Gospel of Mark. Title: Ἐκ τοῦ κατ(ὰ) Μάρκ(ον) ἁγ(ίου) εὐα(γγελίου) τὸ ἀνάγνωσ(μα). Inc.: Ἀρχὴ τοῦ εὐαγγελίου Ἰ(ησο)ῦ Χ(ριστο)ῦ Υἱοῦ τοῦ Θ(εο)ῦ ὡς γέγραπται. . . . Lacuna of one folio between fols. 73v and 74r: des. mut.: . . . κηρυχθῇ τὸ εὐαγγέλιον εἰς ὅλον τὸν[(Mark 14:9); inc. mut.:]Καὶ ὑμνήσαντες ἐξῆλθον . . . (Mark 14:26). Nestle et al., *Novum Testamentum Graece*, 88–149.
9. Fol. 80r: Subscription to the Gospel of Mark, in black ink (non-scribal): Τέ(λος) τοῦ κ(α)τ(ὰ) Μάρκ(ον) ἁγ(ίου) εὐα(γγελίου)· ἐξεδόθη μετὰ χρόνους ι′· τῆς τοῦ Κ(υρίο)υ ἡμ(ῶν) Ἰ(ησο)ῦ Χ(ριστο)ῦ ἀναλ(ήψεως). Ἔχει δὲ στίχ(ους) ,αχ′.
10. Fols. 80r–81v: List of chapter titles for Luke (1–83). Title: Τοῦ κατὰ Λου(κᾶν) ἁγ(ίου) εὐα(γγελί)ου τὰ κεφάλαια. Inc.: Α′ Περὶ τῆς ἀπογραφῆς. Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 409–411.
11. Fols. 82r–151v: The Gospel of Luke. Title: Ἐκ τοῦ κατ(ὰ) Λ(ουκᾶν) ἁγίου εὐα(γγελί)ου τὸ ἀνάγνωσμ(α). Inc.: Ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι. . . . Nestle et al., *Novum Testamentum Graece*, 150–246.
12. Fol. 151v: Subscription to the Gospel of Luke (scribal, in beige ink): Τέ(λος). Εὐαγγέλιον κατὰ Λουκᾶν.
13. Fol. 151v: Subscription to the Gospel of Luke (non-scribal, in black ink): Τέλ(ος) τ(οῦ) κ(α)τ(ὰ) Λουκ(ᾶν) ἁγ(ίου) [*sic*] εὐα(γγελίου)· ἐξεδώθ(η) [*sic*] μ(ε)τ(ὰ) χρόνους ιε′· τῆς τοῦ Κ(υρίο)υ ἀναλήψεως· ἔχει στίχ(ους) ,βω′.

71. Folio 68v is blank, but there is no lacuna. The parchment of this folio is very thin, and the ink from the recto side went through the parchment. The scribe apparently decided to leave the verso of this folio blank.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*. E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

14. Fol. 152r: List of chapter titles for John (1–18). Title: Τοῦ κατὰ Ἰωάννη(ν) εὐα(γγελί)ου τὰ κε(φάλαια). Inc.: Α′ Πε(ρὶ) τοῦ ἐν Κανᾶ γάμου. Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 411.
15. Fol. 152v: Originally blank; a fragment of a prayer written by a later hand and poorly legible (the text of this prayer continues on the misbound fol. 1r, which together with fol. 2 should precede fol. 153 [see nos. 1 above and 16 below]).
16. Fols. 153r–203v and 2r–v: The Gospel of John. Title: Ἐκ τοῦ κατὰ Ἰω(άννην) ἁγίου εὐαγγελίου τὸ ἀνάγνωσ(μα). Inc.: Ἐν ἀρχῇ ἦν ὁ λόγος. . . . Nestle et al., *Novum Testamentum Graece*, 247–319.
17. Fol. 203v: Subscription to the Gospel of John (scribal, in pale red ink): Τέλος τοῦ εὐα(γγελίου) κ(α)τ(ὰ) Ἰω(άννην).
18. Fols. 203v–212v: Lectionary table for the Menologion (non-scribal). Lacuna of two folios between fols. 206 and 207 (entries for September 23–October 12 are missing).

PHYSICAL DESCRIPTION: Parchment, fols. 212. Modern foliation in pencil is in the upper right corner. Measurements: 150–152 × 110–113 mm; one col.; written surface is 97 × 67–70 mm. The text is written in twenty-three to twenty-five lines with interlinear spacing of 4 mm. The ruling patterns are 30C1 and 40C1; the ruling systems are 8 and 13. Twenty-seven quires of thirty-two remain; collation: <1–5>, 6^{8-1}, 7–14^{8}, 15^{8-1}, 16–31^{8}, 32^{8-2}. The quire signatures indicate that the first five quires are missing. The sixth quire lacks the eighth folio; the fifteenth quire lacks the first folio; the first and second folios of the twenty-fifth quire are misbound (they are fols. 1r–2v at the beginning of the manuscript); and the thirty-second quire lacks the first and second folios. Singletons were used in some quires instead of bifolia. The quire signatures are non-scribal; they were written in Roman numerals ("b" was used in place of "v"—for example, "VII" was conveyed as "bII") and located in the middle of the upper margin of the last verso of each quire (some signatures are missing). Scribe I used medium brown ink for the text and pale red ink for the titles; scribe II used light brown ink for the text and ochre ink for the titles. The parchment is of poor quality, thick, warped, and with many small holes. The flesh side is yellowish, and the hair side is yellow to brownish. On many folios traces of hair follicles are visible. Some soiling and water damage are noticeable on the last folios of the manuscript.

SCRIPT: The manuscript was written by two anonymous scribes. Scribe I (pl. 37) wrote fols. 2r–16v, lns. 1–19, and fols. 153r–203v, lns. 1–7; scribe II (pl. 38) wrote fols. 16v, ln. 19–152r. Both scribes employed small- to medium-sized script, which is vertical and static. It can be characterized as archaizing minuscule, which was especially common at the end of the thirteenth century and the first half of the fourteenth. The distinctive features are "elephant-trunk" zetas and "beach-ball" thetas; majuscule betas, epsilons, and kappas are enlarged; the right oblique stroke of majuscule lambdas descends below the line. Both scribes employed epigraphic distinguishing majuscule for the titles.

Script similar to that of scribe I is found in cod. Panaghia 63 (attributed to the fourteenth century), Library of the Ecumenical Patriarchate, Istanbul.[72] Scribe II's

72. Kouroupou and Géhin, *Catalogue*, 2: pl. 95.

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script is similar to the so-called Hagiopetrites style found in manuscripts executed at the end of the thirteenth century and the first half of the fourteenth.[73]

Chapter numbers and titles, as well as lectionary apparatus, were executed by the scribes in ochre ink and placed in the margins ("ἀρχή" and "τέλος" are inserted in the text).

Fols. 203v–212v were added to the manuscript probably in the fifteenth century. The scribe of these folios employed cursive script and used light brown ink for the text and bright red ink for the title and initials.

DECORATION: Surviving illuminations consist of two full-page miniatures, three headpieces, and three major floriated initials. The miniature of the evangelist Mark (fol. 41v) is completely flaked; only traces of red, dark blue, and yellow pigments remain. The miniature of the evangelist John (fol. 1v, misbound) is in better condition and only partially flaked on both sides, but the body and face are largely intact (pl. 39). John is pictured seated, with two tall buildings in the background, one with a red slate roof and the other with an ochre roof. The evangelist is holding his Gospel, which is open and faces the reader. John's body is painted in three-quarter profile to the right, but his head is turned in the opposite direction and is pictured almost *en face*. A large halo painted with yellow pigment surrounds John's head. The evangelist's eyes intensely focus on the reader, and his face is expressive. John's body looks bulky, and his garments (dark blue tunic and coral-red himation) are voluminous. This artistic technique is appropriately called "volume style," which was popular in the early Palaeologan period.[74] Thus, the miniature's style strongly supports my attribution of the manuscript to the end of the thirteenth century or the first half of the fourteenth.

The headpiece to the Gospel of Matthew is missing. The headpiece to the Gospel of Mark is on fol. 42r (pl. 38). It is a rectangle (68 × 23 mm) with large finials; the inner field is filled with interlace and cross patterns. The headpiece to the Gospel of Luke is on fol. 82r. It is pi shaped (74 × 35 mm with a 44 mm "gate") with large finials at the top corners and a cross on the top. Two tall, tree-shaped spikes rise on both sides of the headpiece. The inner field is divided into seven rectangles, and each rectangle is divided into four triangles filled with a stylized fleur-de-lis design. The headpiece to the Gospel of John (fol. 2r, misbound) is more elaborate than the previous two. It is in the form of a large arc with a trefoil-shaped inner space for the title (85 × 85 mm at widest and longest points). The inner field of the arc is filled with stylized vegetal ornaments, and two tall, tree-shaped spikes rise on both sides of the arc. A small intertwined cross is on the top of the arc, and a large cross formed by two interwoven lines is inside the upper space of the trefoil. The first initials of the Gospels of Mark (alpha) and Luke (epsilon) are pen floriated, and the first initial of the Gospel of John (epsilon) is ornamented with knots. All headpieces and initials were executed in ochre ink, probably by the scribes themselves.

COLOPHON: None.

73. On the Hagiopetrites style and the scribe Theodoros Hagiopetrites (his career as a scribe and illuminator spans 1277/1278–1307/1308), see Politis, "Quelques centres de copie monastiques," 291–295, esp. 291–292; Nelson, *Theodore Hagiopetrites*; and Kavrus-Hoffmann, "Illuminated Manuscript," 465–476.

74. On volume style, see Nelson, *Theodoros Hagiopetrites*, 98–115.

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NON-SCRIBAL NOTES: None.

BINDING: The binding consists of bare, thin, wooden boards, which are beveled. The boards are cracked and damaged. The front board lost a third of its original size, and the back board lost half. The boards have channels to accommodate the three alum-tawed sewing supports and the tawed endband cores (pl. 40). The primary endband was sewn with plain thread. The secondary endband was sewn with green thread, but only small pieces of the secondary endband remain. Remnants of a paper pastedown are on the front cover. According to Julia Miller, this binding can be dated to the end of the fifteenth century or the early sixteenth and is not Greek but medieval European.

ORIGIN AND PROVENANCE: The manuscript was probably executed at the end of the thirteenth or in the first half of the fourteenth century, possibly in northern Greece. The manuscript belonged to Baroness Burdett-Coutts (no. II. 18 in her collection). It was acquired by the University of Michigan at the Burdett-Coutts sale in May 1922. Sotheby, Wilkinson and Hodge, *The Burdett Coutts Library*, lot 174.

BIBLIOGRAPHY: De Ricci and Wilson, *Census*, 2:1106 (attribute ms. to s. xii/xiii); Clark, *Descriptive Catalogue*, 285–286. (attributes ms. to s. xii); Tchernetska, "Burdett-Coutts Collection," 23.

16. Mich. Ms. 19 (Diktyon 875)

Gospels (GA 537)

s. xii[2]

John Chrysostom, *Homily 61* **and** *Homily 62***, fragments**

s. x[m–3/4]

CONTENTS

1. Fol. 1r–v (flyleaf). Fol. 1r: See no. 7 below. Fol. 1v: John Chrysostom, *Homily 62 on the Gospel of Matthew* (CPG 4424), fragment (text deviates from that in Migne, *Patrologiae Cursus Completus, Series Graeca*). Inc. mut.:]λόγων διδασκαλίας . . . ; des. mut.: . . . εἴρηκας τὰ ἐναντία·[. Migne, *Patrologiae Cursus Completus, Series Graeca*, 58:595, lns. 45–596, ln. 58.[75]
2. Fols. 2r–41r: The Gospel of Matthew. Title: Ἀρχ(ὴ) ἐκ τοῦ κ(α)τ(ὰ) Ματθ(αῖον) ἁγίου εὐαγγελίου. Inc.: Βίβλος γενέσεως Ἰ(ησο)ῦ Χ(ριστο)ῦ υἱοῦ Δα(υῒ) δ. . . . Nestle et al., *Novum Testamentum Graece*, 1–87.
3. Fols. 41v–65r: The Gospel of Mark. Title: Ἀρχ(ὴ) σὺν Θ(ε)ῷ τοῦ κ(α)τ(ὰ) Μάρκο(ν) ἁγ(ίου) εὐα(γγελίου). Inc.: Ἀρχ(ὴ) τοῦ εὐαγγελίου Ἰ(ησο)ῦ

75. The content of the flyleaves was identified by Kenneth W. Clark and Robert E. Carter. See Clark, *Descriptive Catalogue*, 286–287; and Carter, *Codices Chrysostomici Graeci*, 10.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

Χ(ριστο)ῦ υἱοῦ τοῦ Θ(εο)ῦ ὡς γέγραπται. . . . Nestle et al., *Novum Testamentum Graece*, 88–149.

4. Fols. 65v–108v: The Gospel of Luke. Title: Ἀρχὴ τοῦ κ(α)τ(ὰ) Λουκὰν [*sic*] ἁγίου εὐαγγελίου. Inc.: Ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι. . . . Nestle et al., *Novum Testamentum Grace*, 150–246.
5. Fols. 108v–145r, lns. 1–18: The Gospel of John. Title: Ἀρχὴ τοῦ κ(ατ)ὰ Ἰω(άννην) ἁγίου εὐαγγελίου. Inc.: Ἐν ἀρχῇ ἦν ὁ λόγος. . . . Nestle et al., *Novum Testamentum Graece*, 247–319.
6. Fol. 145r (lower part)–145v: Originally blank; a fragment of an unidentified text (perhaps a variant of *Physiologos*) written by a later hand and ascribed to John Chrysostom. Title: Ἀρχ(ὴ) τ(ῆς) φύσε(ως) τῶν ζώων καὶ ἑρμηνεί(ας) τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμ(ῶν) τοῦ Χρυσοστόμου· περὶ φυσιολογίας. Inc.: Ὁ φυσιολόγος καλὸς [*sic*] ἔλεξ(ε) περὶ τοῦ λέοντος . . . ; des. mut.: Περὶ τοῦ ἐλέφαν(τος). Καὶ τοῦτον ζῶον παμμεγεθέστατον ἐστίν·[.
7. Fols. 146r–147v and fol. 1r (misbound flyleaves; correct order: 146v, 147r, 146r, 147v, 1r): John Chrysostom, *Homily 61 on the Gospel of Matthew*, fragment with lacunae (CPG 4424). Inc. mut.:]καὶ μετανοοῦντι. ποσάκις . . . ; des. mut.: . . . καταγινώσκειν ἡμᾶς τῶν ἁ[<μαρτημάτων>. Migne, *Patrologiae Cursus Completus, Series Graeca*, 58:589, lns. 1–594, ln. 28.

PHYSICAL DESCRIPTION: Parchment, fols. 144 (numbered 2–145). There are three parchment flyleaves, which were taken from an earlier manuscript, one at the beginning of the manuscript (numbered 1) and two at the end (numbered 146–147). Measurements: 175–180 × 128–135 mm; one col.; written surface is 137–140 × 90–95 mm. The text is written in twenty-nine lines with interlinear spacing of 5 mm. The ruling patterns are 00D1 and 10D1n; the ruling systems are 9 and combinations of 5, 6, and 7. There are eighteen quires; collation: $1–18^{8}$. Quires were signed by the scribe in the lower right corner of the first recto and in the lower left corner of the last verso of each quire. All original signatures were cropped during binding except iota on fol. 81v and iota-alpha on fol. 82r. The second set of signatures was added later; most of them are in the middle of the lower margin. The scribe of these signatures did not use stigma and used kappa-sigma sequence for numbers 10–18. Ink is dark brown (scribe I) and light to medium brown (scribe II). The parchment is of poor quality, of varied thickness (mostly thick), and is yellowish (flesh side) and yellow to brownish (hair side). Hair follicles are visible on many folios; there is some soiling. There are several small holes and some scalloping.

The three flyleaves originated from a larger parchment manuscript, originally ca. 290 × 200 mm; one col. (ca. 218 × 130 mm); there are thirty-two lines of text on fols. 146r–147v, which originally was one folio folded in half to serve as flyleaves; interlinear spacing is 8–9 mm. The ruling pattern is not possible to restore; there are double, vertical justification lines; ruling was made on the hair side (probably system 1); the script is positioned just under the ruled lines. The parchment is thick but of good quality: originally white but darkened because of exposure with dark water stains around the edges. The ink is light brown.

SCRIPT: The manuscript was written by two anonymous scribes. Scribe I wrote fols. 2r–81v (pl. 41); scribe II wrote fols. 82r–end (pl. 42). Both scribes display similar cursive script, which is vertical, small, and flat; some letters are enlarged, such

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as majuscule epsilon, kappa, lambda, and phi; majuscule gamma and tau are tall. Oblique and horizontal strokes of the enlarged and tall letters are disproportionately elongated, especially of majuscule alphas. Majuscule epsilon has an elongated middle bar. Rounded letters are sometimes "glued" together, such as theta and majuscule epsilon. Both scripts are examples of the so-called new styles of the twelfth century.[76] Similar scripts are found in codd. Vat. Pal. gr. 13 (executed in 1167 in Crete), BAV, Vatican City;[77] theol. gr. 19 (dated 1197), ÖNB, Vienna;[78] and Coisl. 35 (attributed to the twelfth century), BNF, Paris.[79]

Ammonian section and Eusebian canon numbers were executed in the ink of the text by the scribes and were placed in the margins (the numbers stopped at fol. 83r).

For the flyleaves, the script is medium-sized, with inclination to the right, eclectic minuscule of the middle and third quarter of the tenth century. This script combines paleographic features of cursive, minuscule *bouletée*, and "Ephraim's style" (pl. 43).[80] The script is similar to that of the scribe Sergios, a monk at the Stoudios Monastery in Constantinople. Around the middle of the tenth century Sergios copied three codices: gr. 1431, BNF, Paris; Vat. gr. 2564, BAV, Vatican City; and Ms. Panagia Taphou 13, Library of the Greek Patriarchate, Jerusalem.[81]

DECORATION: Each Gospel opens with a narrow rectangular headband and a decorated initial. The headbands and the initials are executed in bright red, green, and yellow. The yellow pigment probably imitated gold. The headband to the Gospel of Matthew (fol. 2r) measures 88 ×17 mm and is filled with palmettes inside the circles. The headband to the Gospel of Mark (fol. 41v) measures 88 × 12 mm and is filled with a rinceau motif (pl. 41). The headband to the Gospel of Luke (fol. 65v) is frameless with a palmette motif and measures 90 × 12 mm. The headband to the Gospel of John (fol. 108v) measures 91 × 12 mm and is decorated with triangles and a palmette motif (pl. 42). The major initials are pen ornamented with palmette motifs and knots.

COLOPHON: None.

NON-SCRIBAL NOTES: Lection notes were added by a later hand in faded red ink in the margins ("ἀρχή" and "τέλος" were inserted in the text).

BINDING: The binding is Greek. Dark brown leather, probably goatskin, is placed over 7 mm thick wooden boards. Both covers are blind stamped with multiple quadruple lines in panel style and small rosettes. The binding is in poor condition; the

76. Canart and Perria, "Les écritures livresques," 1:97–98.

77. Lake and Lake, *Dated Greek Minuscule Manuscripts*, 8: pls. 585–586.

78. Lake and Lake, *Dated Greek Minuscule Manuscripts*, 5: pls. 364–366.

79. Canart and Perria, "Les écritures livresques," 2: pl. 11.

80. On the scribe Ephraim and Ephraim's style, see Lake and Lake, "The Scribe Ephraim," 263–268; Irigoin, "Pour une étude des centres de copie byzantins," 181–195; Follieri, "La minuscola libraria dei secoli IX e X," 148; Perria, "Un nuovo codice di Efrem," 43–114; *Repertorium der griechischen Kopisten, 800–1600*, Part 3 (cat. no. 196); Perria, "Un Vangelo della Rinascenza macedone al Monte Athos," 73–98; Crisci and Degni, *Scrittura greca*, 143–145; and Perria, *Ιραφίς/Graphis*, 84–86.

81. On the scribe Sergios, see Agati, *La minuscola "bouletée,"* 1:275–278, 2: pl. 189; Kavrus-Hoffmann, Review of *La minuscola "bouletée,"* 365–366; *Repertorium der griechischen Kopisten, 800–1600*, Part 2, A:176, B:181–182, C: pl. 278; and Kavrus-Hoffmann, "Tenth-Century Greek Gospels at the Walters Art Museum," 30.

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leather is cracked and mutilated, and the leather of the spine is almost entirely missing. The cloth spine lining and sewing of both endbands are exposed. The primary endbands are sewn with plain thread; the secondary endbands are sewn with alternating red and green silk woven around the primary. There is one fore-edge fastener. The clasp is missing; a metal peg remains in the middle of the front cover fore-edge, and remnants of the leather anchors are on the back cover. There are no pastedowns. The manuscript is sewn at three stations. The spine edges of both boards have V-shaped sewing, which was done through the drilled holes with plain thread. According to J. A. Szirmai, such V-shaped configuration is "often encountered on southern Slavic Byzantine bindings."[82]

ORIGIN AND PROVENANCE: The manuscript was probably executed in the second half of the twelfth century. It is not possible to establish the place where the manuscript was produced. The manuscript belonged to Baroness Burdett-Coutts (no. II. 13 in her collection). It was acquired by the University of Michigan at the Burdett-Coutts sale in May 1922. Sotheby, Wilkinson and Hodge, *The Burdett Coutts Library*, lot 175.

BIBLIOGRAPHY: De Ricci and Wilson, *Census,* 2:1106 (attribute ms to s. xiii); Clark, *Descriptive Catalogue*, 286–287 (attributes ms. to s. xii); Carter, *Codices Chrysostomici Graeci*, 10 (attributes ms. to s. xiii and flyleaves to s. xii); Tchernetska, "Burdett-Coutts Collection," 23.

17. Mich. Ms. 20 (Diktyon 876)

Gospels, incomplete (GA 535)

s. x^{2}

CONTENTS

1. Fols. 1r–6v: Lectionary tables (Synaxarion and Menologion), incomplete. Inc. mut.:]τῇ ε′ [τῆς διακινησίμου] . . . (Readings from the Gospel of John, Thursday of the Easter Week); des. mut.: μη(νὶ) τῷ αὐτ(ῷ) ς′. Τ(οῦ) ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμ(ῶν) Νικο(λάου). Κατ(ὰ) Λουκ(ᾶν) κε(φάλαιον) με′[(December 6, St. Nicholas of Myra, readings from the Gospel of Luke 6, 17–23). Gregory, *Textkritik*, 1:344–372.
2. Fols. 7r–82v: The Gospel of Matthew. Title: Τὸ κατὰ Ματθαῖον εὐαγγέλιον. Inc.: Βίβλος γενέσεως Ἰ(ησο)ῦ Χ(ριστο)ῦ υ(ἱο)ῦ Δα(υῒ)δ. . . . Lacunae: Eight folios are missing between fols. 38v and 39r: des. mut.: . . . πάντες οἱ κοπιῶντες[(Matt. 11:28), inc. mut.:]ὅλον· ταῦτα πάντα ἐλάλησεν ὁ Ἰ(ησοῦ)ς . . . (Matt. 13:33); nine folios are missing between fols. 53v and 54r: des. mut.: . . . ἢ ἐπὶ τοῖς ἐνενήκον[<τα> (Matt. 18:13), inc. mut:]δὲ οἱ ἀρχιερεῖς . . . (Matt. 21:15); two folios are missing between fols. 55v and 56r: des. mut.: . . . καὶ ὤρυξεν ἐν αὐτῷ ληνὸν[(Matt. 21:33), inc. mut.: <ἐ>]κεῖνοι εἰς τὰς ὁδοὺς . . . (Matt. 22:10);

82. Szirmai, *The Archaeology of Medieval Bookbinding*, 74.

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and two folios are missing between fols. 65v and 66r, des. mut.: . . . εὑρήσει[(Matt. 24:46; οὕτως ποιοῦντα in Nestle et al., *Novum Testamentum Graece*), inc. mut.:]ἔφη δὲ αὐτῷ ὁ κύριος αὐτοῦ . . . (Matt. 25:21). Nestle et al., *Novum Testamentum Graece*, 1–87.

3. Fols. 83r–125v: The Gospel of Mark; the end is mutilated. Title: Εὐαγγέλιον κατὰ Μάρκον. Inc.: Ἀρχὴ τοῦ εὐαγγελίουἸ(ησο)ῦ Χ(ριστο)ῦ Υ(ἱο)ῦ τοῦ Θ(εο)ῦ ὡς γέγραπται . . . ; des. mut.: . . . ἐκήρυξαν πανταχοῦ[(Mark 16:20, ln. 1). Lacunae: Eight folios are missing between fols. 90v and 91r: des. mut.: . . . ὅτἂν [*sic*] αὐτὸν ἐθεώρει, προσέπι[<πτον> (Mark 3:11, ἐθεώρουν in Nestle et al., *Novum Testamentum Graece*), inc. mut.:]Βλέπεις τὸν ὄχλον . . . (Mark 5:31); twelve folios are missing between fols. 106v and 107r: des. mut.: . . . καὶ ἀφρίζει· καὶ[(Mark 9:18), inc. mut.:]ἕνα εἶχεν, υἱὸν ἀγαπητόν . . . (Mark 12:6); and one folio is missing between fols. 109v and 110r: des. mut.: . . . ὅτι νουνεχῶς ἀπε[<κρίθη> (Mark 12:34), inc. mut.: <γαζο>]φυλάκιον· πάντες γὰρ . . . (Mark 12:43). Nestle et al., *Novum Testamentum Graece*, 88–149. The Gospels of Luke and John are missing.

PHYSICAL DESCRIPTION: Parchment, fols. 125. There are no flyleaves. Measurements: 175 × 135–142 mm; one col.; written surface is 100–110 × 65–70 mm. The text is written in seventeen to eighteen lines (thirty lines on fols. 1r–6v, lectionary tables) with interlinear spacing of 6.5 mm. The ruling patterns are 00C1 (the first quire only) and 24C1; the ruling system is 1. Pricking is visible in the bottom and some outer margins. Eighteen original quires of an unknown number remain; collation: 1^{8-2}, 1–5^{8}, <6>, 7^{8}, 8^{8-1}, <9>, 10–11^{8-2}, 12–13^{8}, 14^{2-1}, 15^{8}, <16>, 17–18^{8}, <19>, 20^{8-5}, 21–22^{8}, <23–?>. The sixth, ninth, sixteenth, and nineteenth quires are missing; the first quire lacks the first and eighth folios; the eighth quire lacks the eighth folio; the tenth quire lacks the third and fourth folios; the eleventh quire lacks the seventh and eighth folios; the fourteenth quire is a binion and lacks the second folio (possibly with loss of the list of chapters for Mark); the twentieth quire lacks the first five folios; and all quires after the twenty-second quire are lost. There are no quire signatures. The ink is medium brown and light brown with a chestnut tint. The parchment is of good quality, thin and medium, smooth, soft, creamy-white (flesh side), and yellowish (hair side). There are wax and water stains and some soiling, especially on the first six folios, which were exposed to the elements because there was no cover.

SCRIPT: One anonymous scribe executed the manuscript (pls. 44 and 45). The script is small, vertical minuscule, which can be characterized as early *Perlschrift*, or more precisely, pre-*Perlschrift* with some elements of *bouletée élancée*. For example, the letter psi has a V-shaped horizontal bar, which is commonly found in manuscripts written in the *bouletée élancée* style of the first half and middle of the tenth century. Kappa always comprises two parts. The letter rho often connects with a following vowel—this paleographic feature emerges in manuscripts executed after the mid-tenth century. However, there is no ligature epsilon-pi with an apex, which also appears in the manuscripts written in the second half of the tenth century.[83] Majuscule letters gamma and tau are tall. The scribe was obviously a professional cal-

83. On the significance of these paleographic features for dating a manuscript, see Diller, "The Age of Some Early Greek Classical Manuscripts," 514–524.

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ligrapher familiar with Constantinopolitan writing styles and trends. Similar scripts are found in codd. Sinod. gr. 60/Vladimir 140, GIM, Moscow (Homilies of Gregory, executed in 975 by the scribe Nikolaos, a presbyter of the monastery of the Theotokos ὁ Πελεκᾶν); and Muz. 3644, GIM, Moscow (the Four Gospels, written by a different scribe, Nikolaos, in 999).[84]

Chapter titles are executed by the scribe in Alexandrian majuscules in magenta ink and placed in the top and/or bottom margins; Ammonian section and Eusebian canon numbers, as well as lection notes, are executed by the scribe in magenta ink and placed in the margins ("ἀρχή" and "τέλος" are inserted in the text).

DECORATION: Each Gospel opens with a narrow, rectangular headpiece and an unornamented initial (pl. 44). The headpieces were most likely executed by the scribe himself. They were drawn in red ink with small finials—fleur-de-lis at the top corners and heart shaped at the bottom corners. The inner field contains a plain, thick line in red ink and no ornamentation. Similar headpieces are found in cod. Ms. Panaghia 12 (a lectionary attributed to the eleventh century), Library of the Ecumenical Patriarchate, Istanbul.[85] The Panaghia 12 codex is written in early *Perlschrift* similar to that of the Athonite monk Ioannes the Calligrapher, who executed several manuscripts dated from 984 to 993—for example, in 993 he executed cod. Sinod. gr. 100/Vladimir 108, GIM, Moscow.[86] In my view, the Panaghia 12 codex can be reattributed to the end of the tenth–beginning of the eleventh century.

COLOPHON: None.

NON-SCRIBAL NOTES: None.

BINDING: None. The manuscript lacks binding and is enclosed in a cardboard folder, which is kept in a cardboard box. The manuscript was sewn at three stations. Remnants of the plain cloth spine lining are at the head and tail of the spine. The primary endbands are sewn with plain thread.

ORIGIN AND PROVENANCE: The similarity of the script of Mich. Ms. 20 to that of the manuscripts executed in the second half of the tenth century enables me to attribute this manuscript to the same period. The manuscript belonged to Baroness Burdett-Coutts (no. I. 9 in her collection). It was acquired by the University of Michigan at the Burdett-Coutts sale in May 1922. Sotheby, Wilkinson and Hodge, *The Burdett Coutts Library*, lot 176.

BIBLIOGRAPHY: De Ricci and Wilson, *Census*, 2:1106–1107 (attribute ms. to s. xi); Clark, *Descriptive Catalogue*, 288–289 (attributes ms. to s. xii); Tchernetska, "Burdett-Coutts Collection," 23.

84. On Sinod. gr. 60, see Lake and Lake, *Dated Greek Minuscule Manuscripts*, 6:9 (cat. no. 218), pls. 382–384; Spatharakis, *Corpus of Dated Illuminated Greek Manuscripts*, 1:13–14 (cat. no. 19), 2: pl. 44; Dobrynina, *Corpus*, 170–176, 415–22 (cat. no. 20). On Muz. 3644, see Spatharakis, *Corpus of Dated Illuminated Greek Manuscripts*, 1:16 (cat. no. 33), 2: pl. 62; Dobrynina, "On the Date of the Miniatures," 33–53.

85. On cod. Panaghia 12, see Kouroupou and Géhin, *Catalogue*, 1:87–89, 2: pl. 18.

86. On cod. Sinod. gr. 100, see Lake and Lake, *Dated Greek Minuscule Manuscripts*, 6: pls. 392–393; and Fonkich and Poliakov, *Grecheskie rukopisi Moskovskoi Sinodal'noi biblioteki*, 50.

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18. Mich. Ms. 21 (Diktyon 877)

Gospels (GA 533)

s. xii[1]

CONTENTS

1. Fols. 1r–19r: Lectionary tables. Title: Ἐκλογάδ(ιον) τῶν Δ′ εὐαγγε(λι)στ(ῶν) σημαῖνον διά τε τ(ῆς) ἀρχ(ῆς) καὶ τ(οῦ) τέλ(ους) τὴν περικοπ(ὴν) ἑκάστ(ου) εὐαγγελιστ(οῦ)· ἅμα δὲ κ(αὶ) τὴν τ(ῶν) κεφαλαί(ων) παρασημείωσιν ἀκριβ(ῶς) διαγορεῦον· περιέχει δὲ τὴν ἀρχ(ὴν) ἀπὸ τῷ ἁγίῳ Πάσχα· τελειοῦν ἐν τῷ μηνολογίῳ. Inc.: Τῇ ἁγ(ίᾳ) κ(αὶ) μ(ε)γ(άλῃ) κυ(ριακῇ). Ἰω(άννου) κε(φάλαιον) α′. Cf. Gregory, *Textkritik*, 1:343–386. Fols. 19v–20r: Originally blank; insignificant non-scribal scribbling in black ink.
2. Fol. 20v: Preface to the Gospels. Title: Πότε κ(αὶ) παρὰ τίνων γέγραπται τὰ ἅγ(ι)α εὐα(γγέλια). Inc.: Ἰστέον ὅτι τὸ κ(α)τ(ὰ) Μ(α)τθ(αῖον) εὐα(γγέλιον) συνεγρά(φη) ἐν Ἰ(ερουσα)λήμ. . . . Cf. Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 302, 311; Nelson, *The Iconography of Preface*, 8–9.
3. Fols. 21r–71r: The Gospel of Matthew; the beginning is missing. Inc. mut.: <πο>]ρευθέντες δὲ μάθετε τί ἐστιν . . . (Matt. 9:13). Nestle et al., *Novum Testamentum Graece*, 1–87.
4. Fol. 71v, lns. 1–6: Subscription to the Gospel of Matthew. Title: Τέλο(ς) σὺν Θ(ε)ῷ τοῦ κατὰ Ματθ(αῖον) εὐαγγελ(ίου). Inc.: Ἰστέον ὅτι τὸ κατὰ Ματθ(αῖον) εὐαγγέλ(ιον) συνεγρά(φη) ἐν Ἰ(ερουσα)λήμ. . . . Cf. Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 311; Nelson, *The Iconography of Preface*, 8–9.
5. Fol. 71v, lns. 7–11: Epigram on the evangelist Matthew. Inc.: Ὁ πρὶν τελών(ης) καὶ σχολάζων τοῖς φόροις. . . . Kominis, "Συναγωγή," 264; Vassis, *Initia Carminum Byzantinorum*, 541.
6. Fol. 72r–v: List of chapter titles for Mark (1–47).[87] Title: Τὰ κεφάλαια τοῦ κατὰ Μάρκον ἁγί(ου) εὐαγγ(ε)λ(ίου). Inc.: Α′ Πε(ρὶ) τ(οῦ) δαιμονιζομέ(νου). Cramer, *Catenae Graecorum Patrum*, 1:261–262; Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 407–409.
7. Fols. 73r–114v: The Gospel of Mark. Title: Εὐαγγέλιον κατὰ Μάρκον. Inc.: Ἀρχὴ τοῦ εὐαγγελίου Ἰ(ησο)ῦ Χ(ριστο)ῦ Υἱοῦ τοῦ Θ(εο)ῦ ὡς γέγραπται. . . . Nestle et al., *Novum Testamentum Graece*, 88–149.
8. Fol. 115r–v: List of chapter titles for Luke; the end is missing (1–61 of 83). Title: Τοῦ κατὰ Λουκᾶν ἁγίου εὐαγγελίου τὰ κεφάλ(αια). Inc.: Α′ Πε(ρὶ) τῆς ἀπογραφῆς. Cramer, *Catenae Graecorum Patrum*, 2:1–2; Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 409–410.
9. Fols. 116r–185v: The Gospel of Luke; the beginning is missing. Inc. mut.:] καὶ πν(εύματο)ς ἁγίου πλησθήσεται . . . (Luke 1:15). Nestle et al., *Novum Testamentum Graece*, 150–246.

87. There should be forty-eight chapter titles for Mark; in this manuscript the chapter title "ΛΔ′ Περὶ ἀμνησικακίας" is omitted: cf. Cramer, *Catenae Graecorum Patrum*, 262; and Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 408. On fol. 72v an epigram on the evangelist Mark was probably written under the list of chapter titles but now is thoroughly erased and illegible.

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10. Fol. 186r, lns. 1–10: List of chapter titles for John (1–18). Title: Τοῦ κατὰ Ἰω(άννην) ἁγ(ίου) εὐαγγελίου τὰ κεφάλαι(α). Inc. Α′ Πε(ρὶ) τ(οῦ) ἐν Κανᾶ γάμου. Cramer, *Catenae Graecorum Patrum*, 2:177; Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 411.
11. Fol. 186r, lns. 11–16: Epigram on the evangelist John. Title: Στίχοι εἰς τὸν ἅγιον Ἰωάννην τὸν Θεολόγ(ον). Inc.: Βροντῆς τὸν υἱὸν, τίς βροτῶν μὴ θαυμάσει [*sic*]. . . . Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 379; Kominis, "Συναγωγὴ," 274; Vassis, *Initia Carminum Byzantinorum*, 111. Fol. 186v: Originally blank; a modern-Greek ownership note, written in black ink, is almost completely erased and illegible (see non-scribal notes below).
12. Fols. 187r–235v: The Gospel of John. Title: Εὐαγγέλιον κατὰ Ἰωάννην. Inc.: Ἐν ἀρχῇ ἦν ὁ λόγος. . . . Lacuna of one folio between fols. 234v and 235r: des. mut.: . . . ἐφανέρωσεν ἑαυτὸν πάλιν ὁ Ἰ(ησοῦ)ς τοῖς μαθηταῖς αὐτοῦ[(John 21:1); inc. mut.:]λέγει αὐτῷ· ποίμαινε τὰ πρόβατά μου . . . (John 21:16). Nestle et al., *Novum Testamentum Graece*, 247–319.
13. Fol. 236r: Epigrams on the four evangelists. Title: Στίχ(οι) εἰς τ(οὺς) τέσσαρας εὐαγγελιστάς. Inc. on Matthew: Τόδε τὸ ἔργον ἀριστοπόνοιο κλεινοῦ τελώνου. . . . Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 378; Treu, *Die griechischen Handschriften*, 51; Vassis, *Initia Carminum Byzantinorum*, 448. Inc. on Mark: Ὅσσα περὶ Χριστοῖο θεηγόρος ἔθνεα Πέτρος. . . . Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 378; Kominis, "Συναγωγὴ," 267; Vassis, *Initia Carminum Byzantinorum*, 552. Inc. on Luke: Λουκᾶς ἡπιόθυμος [*sic*] ἀκεστορίης ἐπιίστωρ . . . (this epigram is ascribed to Niketas David Paphlagon). Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 378; Kominis, "Συναγωγὴ," 270; Vassis, *Initia Carminum Byzantinorum*, 438. Inc. on John: Βροντίεις [*sic*] θεόφωνο(ς) Ἰωάνν(ης) πανάριστος. . . . Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 378; Kominis, "Συναγωγὴ," 274; Vassis, *Initia Carminum Byzantinorum*, 110. Fol. 236v: Originally blank; it now includes crude drawings and scribbling in brown and charcoal ink. Fol. 237r–v: Originally blank; it is now filled with non-scribal scribbling, crude drawings, and an ownership note (see non-scribal notes below).

PHYSICAL DESCRIPTION: Parchment, fols. 237. Modern foliation in pencil is in the upper right corner. There is one parchment flyleaf, originally blank, at the end of the manuscript. Measurements: 165–170 × 135–140 mm; one col.; written surface is 123 × 80–85 mm. The text is written in twenty lines (occasionally nineteen lines) with interlinear spacing of 6 mm. The ruling pattern is 33C1d (the ruling system is 1); ruling was made with a thin instrument. Twenty-nine quires of thirty-one remain; collation: A–B^{8}, C^{4} (A–C are quires with the prefatory material; they are two quaternions and one binion),[88] <1–2^{8}>, 3–8^{8}, 9^{4}, 9bis^{8}, 10–13^{8}, 14$^{8-2}$, 15–22^{8}, 23^{4}, 24–29^{8}, 30$^{4-1}$. The first two quires are missing; the ninth quire is a binion; the fourteenth quire lacks the fourth and fifth folios; the twenty-third quire is a binion; and the thirtieth quire is a binion and lacks the first folio. The quires were signed by the scribe in the lower left corner of the first recto and in the lower right corner of the last verso of

88. As a rule, quires with prefatory material were not numbered by the Byzantine scribes.

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each quire; some signatures were cropped during binding. Two quires, the ninth and the ninth-bis, have the same signature (θ′). The ink is light to medium brown. The parchment is of fair quality, carefully prepared, soft and smooth; thickness varies; it is creamy-white and ivory-white (flesh side) and yellowish (hair side). There are small holes, visible hair follicles, and some soiling.

SCRIPT: One anonymous scribe executed the manuscript. His script is medium-sized, almost upright with a slight inclination to the right, professional minuscule, which can be characterized as transitional from the eleventh-century *Perlschrift* to the so-called new writing styles of the first half of the twelfth century (pl. 46). The new writing styles are rooted in the eleventh-century *Perlschrift* but are more fluid and incorporate some specific forms of letters and ligatures, such as enlarged majuscule kappa (pl. 46, ln. 4), "compressed" zeta and xi (pl. 46, ln. 8), and two or three letters that are "glued" together (pl. 46, ln. 5, phi and omega). Similar scripts are found in codices attributed to the first half of the twelfth century, such as Vat. Barb. gr. 369 and Vat. gr. 682, BAV, Vatican City;[89] and D. gr. 158, Center for Slavo-Byzantine Studies "Prof. Ivan Dujčev," Sofia, Bulgaria.[90]

Ammonian section numbers and titles and Eusebian canon numbers were executed by the scribe in gold over magenta ink. Non-scribal lection notes are in the margins in bright red ink ("ἀρχή" and "τέλος" are inserted in the text, also in bright red ink).

DECORATION: There are three headpieces: rectangular on fol. 1r and two *pyle* shaped on fols. 73r (pl. 46) and 187r. The decoration is typical of the period and displays floral and palmette motifs on a gold background. Two ornamented initials open the Gospels of Mark and John, alpha (pl. 46, fol. 73r) and epsilon (fol. 187r). Minor initials are in gold over magenta ink.

COLOPHON: None.

NON-SCRIBAL NOTES: A non-scribal ownership note is on fol. 237r in black ink: Τοῦ Ταξιάρχου τὸ τετραευαγγέλιον καὶ ἔδοκαι [*sic*; should be ἔδωκε] τω [*sic*; should be τὸ] ὁ Σεβαστ(ιανὸς) ἔτους ,ζα′ ἰνδικτιῶνος ιδ′. Translation: The Tetraevangelion [belongs] to the [Monastery of] the Taxiarch, and Sebastianos gave it [to the monastery] in the year AM 7001 [1493 CE] of the fourteenth indiction.[91]

Several notes on fol. 72v were written in black ink by a later hand; they are thoroughly erased and illegible. On fol. 114v is a note mentioning the death of a certain Demetrios. The note is written in charcoal ink and without a date. A note on fol. 186v was written in black ink and modern pen; the note is almost completely erased and is barely legible. It contains a date, August 4, 1866.[92] On fol. 237v are names of monks,

89. On Vat. Barb. gr. 369, see Canart and Perria, "Les écritures livresques," 79, 92, pl. 1b; on Vat. gr. 682, see Cavallo, "Scritture informali," 1:232, 3: pl. 18b.

90. On D. gr. 158, see Cavallo, "Scritture informali," 1:219–238, esp. 231, 3: pl.17b.

91. The fourteenth indiction corresponds to the year 1496, not 1493; such discrepancies are common in Greek colophons.

92. In 1929 Kenneth Clark was able to read the name of a monk Demetrios in this note; the name is now illegible: Clark, *Descriptive Catalogue*, 290.

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"brother Alexios" and "priest Georgios." Crude drawings and scribbling are on fols. 235v, 236r, and 237r and on the back-cover pastedown.

BINDING: The binding consists of darkened reddish-brown leather, probably goatskin, which covers 10 mm thick, V-shaped grooved softwood boards. The width of the boards is narrower than the width of the manuscript, which may indicate that the cover was taken from a different manuscript. Corner turn-ins are tongue style. Both covers are identical: the leather is blind stamped with quadruple lines, which form rectangles that are divided in triangles, and small concentric circles are stamped at intersections. Similar blind-stamped patterns are on the spine and on the edges. The primary endbands are sewn with plain thread; and the secondary endbands, with red and yellow threads. The binding is in a poor state of preservation: the front board is cracked and fixed with two overcast stitches, pieces of leather are missing on the front cover and the spine, and the thick plain cloth spine lining is exposed. Two clasps are missing; metal pegs are in the front fore-edge, and leather anchors are on the back cover. Only small patches of a pastedown remain on the front cover, and the bridle sewing is exposed (pl. 47). The back cover has a paper pastedown, which is filled with scribbling and crude drawings. The manuscript is sewn at three stations.

ORIGIN AND PROVENANCE: The manuscript was executed in the first half of the twelfth century. It is not possible to establish the place of production. In 1493 or 1496 the manuscript was given to the Monastery of the Taxiarch, located in Mantamados (near Mytilene) in Lesbos by a certain Sebastianos (note on fol. 237r). In 1866 the manuscript was probably owned by an unidentified Demetrios (note on fol. 186v). A few years later the manuscript was acquired by Baroness Burdett-Coutts (no. I. 4 in her collection). It was acquired by the University of Michigan at the Burdett-Coutts sale in May 1922. Sotheby, Wilkinson and Hodge, *The Burdett Coutts Library*, lot 177.

BIBLIOGRAPHY: De Ricci and Wilson, *Census*, 2:1107 (attribute ms. to s. xii); Clark, *Descriptive Catalogue*, 289–291 (attributes ms. to s. xiii); Tchernetska, "Burdett-Coutts Collection," 23; Elliott, *Bibliography of Greek New Testament Manuscripts*, 190.

19. Mich. Ms. 22 (Diktyon 878)

Gospels (GA 532)

s. x^{ex}–xi$^{1/4}$

Miniatures

s. xii^{1}

CONTENTS

1. Fol. 1r–v: Letter of Eusebios to Karpianos. Title: Εὐσέβιος Καρπιανῷ ἀγαπητῷ ἀδελφῷ ἐν Κ(υρί)ῳ χαίρειν. Inc.: Ἀμμώνιος μὲν ὁ Ἀλεξανδρεὺς. . . . Nestle et al., *Novum Testamentum Graece*, 84*–85*.

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2. Fol. 1v: Subscription to the Letter of Eusebios to Karpianos: Ὑπόθεσις κανόνο(ς) τῆς τῶν εὐαγγελίω(ν) συμφω(νίας).
3. Fols. 2r–5r: Canon tables (I–X). Nestle et al., *Novum Testamentum Graece*, 85*–89*.
4. Fols. 5v–6v, lns. 1–20: List of chapter titles for Matthew (1–68). Title: Τοῦ κατὰ Ματθαῖον ἁγίου εὐαγγε(λίου) κεφά(λαια). Inc.: Α′ Πε(ρὶ) τῶν μάγων. Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 405–407.
5. Fol. 6v, lns. 21–24: Preface to the Gospel of Matthew: Ματθαῖος ὁ καὶ τελώνης τὸ εὐαγγέλιον τῇ ἐβραίων [*sic*] διαλέκτῳ· συγράψας [*sic*]. ἔδωκεν ἐνʽΙερουσαλήμ· ἐκοιμήθη δὲ ἐνʽΙεραπόλει λιθοβοληθείς. Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 305. Fol. 7r: Blank. Fol. 7v: Full-page miniature of the evangelist Matthew.
6. Fols. 8r–82r, lns. 1–2: The Gospel of Matthew. Title: Τὸ κατὰ Ματθαῖον ἅγιον εὐαγγέλιον. Subtitle: Κυ(ριακὴ) πρὸ τῆς Χ(ριστο)ῦ γεννήσεως. Inc.: Βίβλος γενέσεως Ἰ(ησο)ῦ Χ(ριστο)ῦ υἱοῦ Δα(υΐ)δ. . . . Nestle et al., *Novum Testamentum Graece*, 1–87. Lacunae between fols. 38v and 39r: des. mut.: . . . μεῖζον πάντων τῶν[(Matt. 13:32), inc. mut.:]πωλεῖ· καὶ ἀγοράζει . . . (Matt. 13:44); and between fols. 61v and 62r: des. mut.: . . . ἀναστάσεως τῶν νεκρῶν· οὐκ ἀ[<νέγνωτε> (Matt. 22:31), inc. mut.:]αὐτά· πάντα δὲ τὰ ἔργα αὐτῶν . . . (Matt. 23:4–5).
7. Fol. 82r, lns. 3–8: Preface to the Gospel of Mark. Inc.: Ἰστέον ὅτι τὸ κατὰ Μάρκον εὐαγγέλιον ὑπηγορεύθη. . . . Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 311; Nelson, *Iconography of Preface*, 8.
8. Fol. 82r, ln. 8–82v: List of chapter titles for Mark (1–48). Title: Τοῦ κατὰ Μάρκον εὐαγγελίου τὰ κεφάλαια. Inc.: Α′ Πε(ρὶ) τοῦ δαιμονιζομένου. Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 407–409. Fol. 83r: Blank. Fol. 83v: Full-page miniature of Mark.
9. Fols. 84r–131r: The Gospel of Mark. Title: Τὸ κατὰ Μάρκον ἅγιον εὐαγγέλιον. Inc.: Ἀρχὴ τοῦ εὐαγγελίου Ἰ(ησο)ῦ Χ(ριστο)ῦ Υἱοῦ τοῦ Θ(εο)ῦ ὡς γέγραπται. . . . Nestle et al., *Novum Testamentum Graece*, 88–149.
10. Fol. 131r: Subscription to the Gospel of Mark: Τέλος σὺν Θ(ε)ῷ. Τὸ κατὰ Μάρκον εὐαγγέλιον.
11. Fol. 131v, lns. 1–4: Preface to the Gospel of Luke. Inc.: Ἰστέον ὅτι τὸ κατὰ Λουκᾶν εὐαγγέλιο(ν) ὑπηγορεύθη. . . . Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 311; Nelson, *Iconography of Preface*, 8.
12. Fols. 131v, ln. 5–132v: List of chapter titles for Luke (1–83). Title: Τὸ κατὰ Λουκᾶν εὐαγγέ(λιον). Τὰ κεφάλαια. Inc.: Α′ Περὶ τῆς ἀπογραφῆς. Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 409–411. Fol. 133r: Blank. Fol. 133v: Full-page miniature of Luke.
13. Fols. 134r–213v: The Gospel of Luke. Title: Τὸ κατὰ Λουκᾶν ἅγιον εὐαγγέλιον. Inc.: Ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι. . . . Nestle et al., *Novum Testamentum Graece*, 150–246. Lacunae between fols. 153v and 154r: des. mut.: . . . εἰς τὸν κόλπον ὑμῶν· τῷ γὰρ αὐτῷ[(Luke 6:38), inc. mut.: <χω>]ρὶς θεμελίου . . . (Luke 6:49); and between fols. 157v and 158r: des. mut.: . . . αἵτινες διηκόνουν[(Luke 8:3), inc. mut.:]καλύπτει αὐτὸν σκεύει . . . (Luke 8:16).
14. Fol. 213v: Subscription to the Gospel of Luke (non-scribal): Τέλος τοῦ κατὰ Λουκᾶν ἁγίου εὐαγγελίου. Στίχ(οι) ,βω′. Ἐξεδόθη μετὰ χρόνους ιε′ τῆς τοῦ

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*.
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Χ(ριστο)ῦ ἀναλή(ψεως). Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 297–298. Fol. 214r: Blank.

15. Fol. 214v, lns. 1–20: List of chapter titles for John (1–19).[93] Title: Τοῦ κατὰ Ἰωάννην ἁγίου εὐαγγελίου τὰ κεφάλαια. Inc. Α′ Πε(ρὶ) τοῦ ἐν Κανᾶ γάμου. Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 411.
16. Fol. 214v, lns. 21–24: Preface to the Gospel of John. Inc.: Ἰωάννης ὁ Θεολό(γος)· ἐν τῇ Ἀσίᾳ ἐκήρυξε τὸ εὐαγγέ(λιον) καὶ ἐν τῇ Ἐφέσῳ. . . . Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 305. Miniature of John is missing.
17. Fols. 215r–249v: The Gospel of John; the end is missing. Title: Τὸ κατὰ Ἰωάννην ἅγιον εὐαγγέλιον. Inc.: Ἐν ἀρχῇ ἦν ὁ λόγος . . . ; des. mut: . . . εἰ τὰ ἔργα[(John 15:24). Nestle et al., *Novum Testamentum Graece*, 247–319. Lacunae between fols. 237v and 238r: des. mut.: . . . ἀλλ᾽ ἕξει τὸ φῶς[(John 8:12), inc. mut.:]οὖν αὐτοῖς ὁ Ἰ(ησοῦ)ς . . . (John 8:28); and between fols. 242v and 243r: des. mut.: . . . εἰς τὴν αὐλὴν τῶν[(John 10:1), inc. mut.: <ἐβου>] λεύσαντο δὲ οἱ ἀρχιερεῖς . . . (John 12:10).

PHYSICAL DESCRIPTION: Parchment, fols. 249. Modern pagination is in pencil in the upper right corner. There are no flyleaves. Measurements: 180 × 130–140 mm; one col.; written surface is 120–127 × 85 mm. The text is written in twenty-two lines with interlinear spacing of 5.5–6.0 mm. The ruling pattern is P2 44C1s (the ruling system is 9). Thirty-two quires of an unknown total number remain; collation: A^{6+1}, $1–3^{8}$, 4^{8-1}, $5–6^{8}$, 7^{8-1}, $8–9^{8}$, 10^{8+1}, $11–15^{8}$, 16^{8+1}, $17–18^{8}$, 19^{8-2}, $20–29^{8}$, 30^{8-3}, 31^{8-5}, 32^{8-4}. The quire A is not numbered; it is a ternion with an additional seventh folio. The fourth quire lacks the eighth folio; the seventh quire lacks the eighth folio; the tenth quire has an additional sixth folio; the sixteenth quire has an additional seventh folio; the nineteenth quire lacks the third and eighth folios; the thirtieth quire lacks the first, seventh, and eighth folios; the thirty-first quire lacks the first five folios; the thirty-second quire lacks the second, fourth, seventh, and eighth folios. Quire signatures are not scribal. They are located in the lower right corner of the first recto of each quire (some signatures were cropped during binding). The quire signatures start with number 3 (gamma), indicating that two quires with some additional material (perhaps lectionary tables) were lost. The ink is dark brown. The parchment is of fair quality, thick and medium, smooth, originally creamy-white (flesh side), and ivory-white (hair side); now all folios have yellow margins and a thin brown stripe around the edges because the fore-edges were apparently colored with a dark brown stain. There are no imperfections such as holes or scalloping.

SCRIPT: One anonymous scribe executed the manuscript. The script is small, rounded, uniform, and with a slight inclination to the right (pl. 48). Upper and lower strokes of all letters are reduced. Rho is connected to a following alpha or omicron infrequently; epsilon is not connected to a following pi via a tall apex. These paleographic features suggest the end of the tenth or the first quarter of the eleventh

93. Most manuscripts have only eighteen chapter titles (κεφάλαια) for John. Mich. Ms. 22 has an additional κεφάλαιον (chapter 10): Πε(ρὶ) τῆς μοιχαλίδος γυναικός.

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century for the manuscript, and the script can be characterized as early *Perlschrift*.[94] Circumflexes are small, and both acute and grave accents are small and angular. Eusebios's letter and lists of chapter titles are written in Alexandrian majuscules in magenta ink. Ammonian section and Eusebian canon numbers and titles were executed by the scribe in magenta ink and placed in the margins. The script of Mich. Ms. 22 is very similar to that of scribe Ioannes the Calligrapher, who worked on Mount Athos and executed several manuscripts between 984 and 990 CE, such as Sinod. gr. 104/Vladimir 101 (990 CE) and Sinod. gr. 100/Vladimir 108 (993 CE), GIM, Moscow.[95]

DECORATION: The canon tables are executed with magenta ink and simply ornamented with knots and finials in the shape of palmettes; on fol. 5r two birds are perched on the arched tops of the tenth canon table (pl. 49). The manuscript is illuminated with full-page portraits of the evangelists Matthew (fol. 7v), Mark (fol. 83v, pl. 50), and Luke (fol. 133v, pl. 51); the portrait of John is missing. The three miniatures are very similar in style with little variation in composition and palette. The evangelists are portrayed seated on backless chairs covered with cushions. The cushions have golden tassels; Matthew's and Mark's cushions are blue, and Luke's is red. The evangelists' feet rest on footstools covered with red cushions.

Each evangelist sits in front of a desk with bottles of red and black ink, inkpots, and knives. Desks have tall stands that support scrolls, from which the evangelists are copying the Gospel text. Matthew and Luke are portrayed writing, and Mark is dipping his pen into the inkpot. Matthew's tunic is blue, and his himation is lavender. Mark's tunic is orange, and his himation is raspberry-red. Luke's tunic is raspberry-red, and his himation is blue. The three miniatures have gold backgrounds and almost identical colorful buildings: low buildings are behind the desks, and tall ones are on the left behind the evangelists. The miniatures have double frames: an inner narrow red frame and a wider blue one with a white stylized floral pattern. The faces of the evangelists were crudely retouched with black ink, especially the face of Matthew, the original pigments of which are almost entirely flaked.

Each Gospel opens with a simple frameless headband executed in magenta ink. The first headband, to the Gospel of Matthew, is pi shaped and has a fret-saw decorative motif. There are finials at the corners and a stylized plant on the top, which is flanked by two birds (pl. 52). The other three headbands are narrow and have the same fret-saw motif. The Gospel of Matthew opens with an enlarged initial beta executed with magenta ink and ornamented with a stylized flower-petal motif. All other initials are executed with magenta ink but not ornamented.

The canon tables and headbands were most likely executed by the scribe himself. The miniatures were probably inserted in the manuscript later, quite possibly in the first half of the twelfth century. The miniatures are not part of the quires, and the parchment is thicker than that of the folios with the text. Also, the simple monochromatic headbands, which open each Gospel, are in a sharp contrast to the gold and bright colorful palette of the miniatures. A similar miniature is found in Ms. 153 of the twelfth century (this codex has only one miniature, the portrait of the evangelist

94. See Diller, "The Age of Some Early Greek Classical Manuscripts."

95. On the scribe Ioannes the Calligrapher, see Vogel and Gardthausen, *Die griechischen Schreiber*, 210. On codd. Sinod. gr. 104 and 100, see Lake and Lake, *Dated Greek Minuscule Manuscripts*, 6: pls. 388–390, 392–93, respectively; Spatharakis, *Corpus of Dated Illuminated Greek Manuscripts*, 1:14–15 (cat. nos. 25, 30), 2: figs. 52, 59; and Fonkich and Poliakov, *Grecheskie rukopisi Moskovskoi Sinodal'noi biblioteki*, 48–50.

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Luke), EBE, Athens.[96] The evangelist Luke is portrayed seated on a backless chair covered with a red cushion decorated with golden tassels, and his feet rest on the footstool; both chair and footstool are very similar to those in portrait of the evangelist Matthew in Mich. Ms. 22. Also similar in both manuscripts are the background buildings and the rendering of the evangelists' bodies. Moreover, the frames of miniatures in Mich. Ms. 22 are identical to those in the New Testament manuscript Ms. 8, Dionysiou Monastery, Mount Athos, Greece, which was executed by the scribe Theoktistos in 1133 CE.[97]

COLOPHON: None.

NON-SCRIBAL NOTES: Lection notes in margins and "ἀρχή/τέλος" in the text were added to the manuscript in bright red ink by a later hand, probably in the fifteenth century. The same hand added an abbreviated name of the relevant evangelist on each recto in the top right corner.

BINDING: The binding is missing, and the manuscript is kept in a box. Originally the manuscript was sewn at seven stations; it was resewn in cross-stitch on four stations. There are remnants of a plain cloth spine lining and fragments of a primary plain endband.

ORIGIN AND PROVENANCE: The manuscript was probably executed at the end of the tenth century or in the first quarter of the eleventh. Sometime in the first quarter of the twelfth century the manuscript was embellished with portraits of the evangelists. It is not possible to establish a place where the manuscript and the miniatures were produced. The manuscript belonged to Baroness Burdett-Coutts (no. I. 3 in her collection). It was acquired by the University of Michigan at the Burdett-Coutts sale in May 1922. Sotheby, Wilkinson and Hodge, *The Burdett Coutts Library*, lot 178.

BIBLIOGRAPHY: De Ricci and Wilson, *Census*, 2:1107 (attribute ms. to s. xii); Clark, *Descriptive Catalogue*, 291–92, pl. XLIX (attributes ms. to s. xi); Tchernetska, "Burdett-Coutts Collection," 23.

20. Mich. Ms. 23a (Diktyon 879)

Gospels, fragment (GA 540)

s. xiv[1]

CONTENTS: Fols. 1r–27v: The Gospel of Mark, fragments. Inc. mut. (fol. 1r): <ἐ>] ξέστη. καὶ οἱ γραμματεῖς . . . (Mark 3:21); des. mut. (fol. 27v): . . . καλῶς, διδάσκαλε,

96. Marava-Chatzinicolaou and Toufexi-Paschou, *Catalogue*, 2:25–32 (cat. no. 2), fig. 25.

97. On Dionysiou Ms. 8, see Spatharakis, *Corpus of Dated Illuminated Greek Manuscripts*, 1:42 (cat. no. 138), 2: figs. 258–259; Nelson, "Theoktistos and Associates," 53–78; and Evans and Wixom, *The Glory of Byzantium*, 93–94 (cat. no. 47). This codex was illegally removed from the monastery in 1960 and was returned in 2014 (from 1960 to 1983 the manuscript belonged to two private owners, and from 1983 to 2014 it was in the J. Paul Getty Museum in Malibu, California, as Ms. Ludwig II 4).

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ἐπ᾽ ἀληθεί(ας)[(Mark 12:32). Nestle et al., *Novum Testamentum Graece*, 97–132. Lacunae between fols. 14bisv and 15r: des. mut.: . . . διὰ τοῦτον τὸν λόγον ὕ[<παγε> (Mark 7:29), inc. mut.:]βλέπετε ἀπὸ τῆς ζύμης . . . (Mark 8:15); and between fols. 17bisv and 18r: des. mut.: . . . ἔγραψεν ὑμῖν[(Mark 10:5), inc. mut.:]ἢ τέκνα· ἢ ἀγροὺς . . . (Mark 10:29).

PHYSICAL DESCRIPTION: Parchment, fols. 27 (foliated 1–25; the foliator missed two folios, now 14bis and 17bis). There are ten stubs of lost folios at the beginning of the manuscript, with a few letters still visible. Measurements: 180 × 130–148 mm; one col.; written surface is 128 × 82–85 mm. The text is written in nineteen to twenty-one lines with interlinear spacing of 6 mm. The ruling pattern is 42C1 (the ruling system is 9). Five quires of an unknown total number remain; only two quires are complete; collation: <1–14>, 15^{8-7}, 16^{8}, 17^{8-2}, 18^{8-4}, 19^{8}. Only one original quire signature (ιθ′) remains on fol. 18r in the upper right corner of the first recto of the nineteenth quire. Additional signatures, written by a later hand, are in the lower right corner of the last verso of each quire. According to the quire signatures, the first fourteen quires are missing. The fifteenth quire lacks the first seven folios; the seventeenth quire lacks the sixth and seventh folios; and the eighteenth quire lacks the first, second, seventh, and eighth folios. The ink is light brown. The parchment is of mediocre quality, thin to medium thick, and yellowish to brownish (probably darkened because of exposure).

SCRIPT: One anonymous scribe executed the manuscript. His script is small, with inclination to the right, archaizing minuscule (pl. 53). Majuscule letters epsilon and kappa are enlarged. Majuscule lambda stretches below the ruled line. Comparable script is found in the Gospel manuscript Add. 5117 (scribe B) executed in 1326 CE, BL, London.[98]

Ammonian section and Eusebian canon numbers and titles were executed by the scribe in the ink of the text and placed in the margins. The ink of the titles is faded.

DECORATION: None.

COLOPHON: None.

NON-SCRIBAL NOTES: There are numerous pious notes, much scribbling, and tests of a pen in the margins by a later hand in black ink.

BINDING: The fragment is not bound and is kept in a box together with Mich. Ms. 23b. Originally the manuscript was sewn at five stations; there are remnants of plain, thick sewing thread.

ORIGIN AND PROVENANCE: The mediocre quality of the parchment and the execution suggest provincial monastic origin of the fragment. It is not possible to establish the region where the manuscript was produced. The fragment belonged to

98. Turyn, *Dated Greek Manuscripts* (Great Britain), 92–96, pl. 62.

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Baroness Burdett-Coutts (no. II. 26.1 in her collection). It was acquired by the University of Michigan at the Burdett-Coutts sale in May 1922. Sotheby, Wilkinson and Hodge, *The Burdett Coutts Library*, lot 179.

BIBLIOGRAPHY: De Ricci and Wilson, *Census*, 2:1107 (attribute ms. to s. xiii); Clark, *Descriptive Catalogue*, 293–294 (attributes ms. to ca. 1300); Tchernetska, "Burdett-Coutts Collection," 23.

21. Mich. Ms. 23b (Diktyon 880)

Gospels, fragment (GA 541)

ca. 1323 CE

CONTENTS

1. Fols. 1r–20v: The Gospel of Matthew, fragment. Inc. mut.:]αὐτῷ· δοῦλε πονηρέ· . . . (Matt. 18:32). Lacuna between fols. 12v and 13r: des. mut.: . . . καὶ ἀλλήλους παραδώσουσι(ν) καὶ[(Matt. 24:10); inc. mut.:] καινῆς διαθήκης . . . (Matt. 26:28). Nestle et al., *Novum Testamentum Graece*, 51–76.
2. Fol. 21r: Subscription to the Gospel of Matthew: Εὐα(γγέλιον) κατὰ Ματθαῖον· στίχ(οι) βχ′. Τὸ κατὰ Ματθαῖον εὐα(γγέλιον) ἐξεδόθη ὑπ᾽ αὐτοῦ ἐνἹ(ερουσα)λὴμ μετὰ χρόν(ους) ὀκτὼ τ(ῆς) τοῦ Χ(ριστο)ῦ ἀναλήψεως.
3. Fol. 21r–v: List of chapter titles for the Gospel of Mark. Title: Τοῦ κατὰ Μάρ(κον) εὐα(γγελί)ου τὰ κεφάλαια. Inc.: α′ Περὶ τοῦ δαιμονιζομένου. Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 407–409.
4. Fols. 22r–49v: The Gospel of Mark, fragment. Inc. mut.:]αὐτοῦ Σίμωνος . . . (Mark 1:16); des. mut.: . . . καὶ λέγει αὐτοῖς[(Mark 14:27). Lacuna between fols. 48v and 49r: des. mut.: . . . καὶ εἰς συναγωγὰς δαρήσεσθε[(Mark 13:9); inc. mut.:]αὐτῆς. Καὶ᾽Ιούδ(ας) ὁ᾽Ισκαριὼθ . . . (Mark 14:9–10). Nestle et al., *Novum Testamentum Graece*, 89–137.

PHYSICAL DESCRIPTION: Parchment, fols. 49. Measurements: 208–214 × 140–142 mm; one col.; written surface is 138–140 × 85–90 mm. The text is written in twenty-one lines with interlinear spacing of 6–7 mm. The ruling pattern is D 34D1 (the ruling system is 9). Eight quires of an unknown total number remain; collation: <1–4>, 5^{8-5}, 6^{8}, 7^{8-6}, 8^{8}, 9^{8-1}, 10–11^{8}, 12^{8-3}. The first four quires are missing; the fifth quire lacks the first five folios; the seventh quire lacks the second, third, fourth, fifth, sixth, and seventh folios; the ninth quire lacks the first folio; and the twelfth quire lacks the fifth, sixth, and eighth folios. The quires were signed by the scribe in the lower left corner of the first recto and the lower right corner of the last verso of each quire. The ink is dark brown. The parchment is of poor quality, medium thick, yellowish-white (flesh side), and yellow (hair side). There are two holes in the parchment and worm damage on the bottom margin of some folios. Water stains are on most folios.

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SCRIPT: One anonymous scribe executed the manuscript. His script is cursive of the first half of the fourteenth century with elements of the Metochites style (pl. 54).[99] Typical of this style is the preposition "ἐπί" with the upper part of epsilon detached from the body of the letter and attached to iota (pl. 54, lns. 4 and 9). Other typical letter forms include majuscule beta in the shape of an old-fashioned telephone receiver (pl. 54, ln. 8) and angular zeta and xi. The script of the anonymous scribe of Mich. Ms. 23b is comparable to that of scribe Georgios, who executed cod. Vat. gr. 2205 in 1330/1331, BAV, Vatican City.[100]

Ammonian section and Eusebian canon numbers were executed by the scribe in the ink of the text and placed in the margins. The titles were written by the scribe in faded ink (looks light brown but probably was red or pink) and placed in the top margins. Lection notes in the margins and "ἀρχή/τέλος" inserted into the text were written by the scribe in faded red ink.

DECORATION: None.

COLOPHON: On fol. 21v is a scribal note: Ἔτους ,ϛωλα′ μην(ὶ) τῷ αὐτῷ | φερουαρίου [*sic*]. Εἰς τ(ὴν) ιγ′ ἡμέρ(αν) παρασκευῇ βραδύ | ἐγέννε(το) [*sic*] Διμίτρ(ιος) [*sic*]. Translation: On February 13 of the year 1323, Friday evening, Dimitrios was born.[101]

NON-SCRIBAL NOTES: None.

BINDING: The fragment is not bound and is kept in a box together with Mich. Ms. 23a. The manuscript was originally sewn at three stations; there are remnants of plain sewing thread.

ORIGIN AND PROVENANCE: The fragment belonged to Baroness Burdett-Coutts (no. II. 26.2 in her collection). It was acquired by the University of Michigan at the Burdett-Coutts sale in May 1922. Sotheby, Wilkinson and Hodge, *The Burdett Coutts Library*, lot 179.

BIBLIOGRAPHY: De Ricci and Wilson, *Census,* 2:1107 (attribute ms. to 1523 or 1323 CE); Clark, *Descriptive Catalogue*, 294–295 (attributes ms. to s. xv); Tchernetska, "Burdett-Coutts Collection," 23.

99. On the Metochites style, see Lamberz, "Georgios Bullotes, Michael Klostomalles und die byzantinische Kaiserkanzlei," 33–48, figs. 1–16; and Crisci and Degni, *Scrittura greca*, 198–201.

100. *Repertorium der griechischen Kopisten, 800–1600*, Part 3, C: pl. 73 (cat. no. 135).

101. Frederick Scrivener has read the date as ,ϛωλα′, 1323 CE (Scrivener, *A Plain Introduction*, 1:254). Kenneth Clark, however, read the date as ,ζλα′, 1523 CE, and considered the note to be non-scribal (Clark, *Descriptive Catalogue*, 294). The note is almost certainly scribal because it is written with the same tint of ink as the main text. In the note, the first letter has an unusual form, which resembles zeta but also can be interpreted as stigma. And the letter omega, although written above the first two letters of the date, was certainly written by the same scribal hand as the entire colophon. Clark noted that February 13 was not Friday in the year 1323 but was Friday in 1523. But February 13 was Saturday in the year 1323, and because Dimitrios was born late in the evening, the scribe probably misidentified the day of the week. Therefore, I agree with Scrivener's interpretation of the date, 1323 CE, and paleographic evidence fully supports this date.

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22. Mich. Ms. 24 (Diktyon 881)

Gospels and Acts (GA 536)

Euthymios Zigabenos, *Panoplia Dogmatica***, excerpt**

Athanasios of Alexandria, *Syntagma ad Quondam Politicum* **[Sp.], excerpt (CPG 2286)**

Gregory of Nazianzos, *Carmina Dogmatica***, excerpts with interlinear paraphrasis (CPG 3034)**

<Euthalios>, Preface to the Acts (CPG 3640; BHG[a] 1457)

<Constantinople>, s. xiii[ex]–xiv[1/4]

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1. Fol. 1r–v, ln. 6: Euthymios Zigabenos, *Panoplia Dogmatica*, excerpt. Title: Τὸ φαινόμεν(ον) τ(οῦ) Χ(ριστο)ῦ, ἄτομον μὲν ὂν· ἐνυπόστατον. Inc.: Τῶν φυσικῶν καὶ ἀδιαβλήτ(ων) πραγμάτων τ(ῆς) ἀν(θρωπ)ίν(η)ς φύσεως . . . ; des.: . . . προσδεήσεται βρώσεως. Migne, *Patrologiae Cursus Completus, Series Graeca*, 130:256–257.
2. Fols. 1v, ln. 7–2r: Athanasios of Alexandria, *Syntagma ad Quondam Politicum* [Sp.], excerpt. Title: Διάκρισις τ(ῆς) φύσε(ως) τ(ῶν) πραγμάτων. Inc.: Τῶν πραγμάτων τὰ μέν εἰσι κυρίως καλὰ . . . ; des.: . . . καὶ τῆς αὐτοῦ βασιλείας καταφρονήσεως. Migne, *Patrologiae Cursus Completus, Series Graeca*, 28:1408. Fol. 2v: Blank.
3. Fols. 3r–6r: Gregory of Nazianzos, *Carmina Dogmatica*, excerpt. Title: Τοῦ ἐν ἁγί(οις) π(ατ)ρ(ὸ)ς ἡμ(ῶν) Γρηγορί(ου) ἀρχιεπισκόπ(ου) Κωνσταντινουπ(ό)λ(εως) τοῦ Θεολόγου. Subtitle: Διὰ στίχων ἡρωϊκῶν. Πε(ρὶ) γενεαλογίας Χ(ριστο)ῦ. Inc.: Ματθαῖος πόθ(εν), εἰπέ, μέγ(ας), Λουκ(ᾶς) τε φέριστο(ς) . . . ; des.: . . .Ἔμπαλιν αὖ προβάτοις ἱσταμένους ἐρίφους. Migne, *Patrologiae Cursus Completus, Series Graeca*, 37:480–496. Fol. 6v: Blank.
4. Fol. 7r: List of chapter titles for the Gospel of Matthew, incomplete (1–22 of 68). Title: Τοῦ κατ(ὰ) Μ(α)τ(θαῖον) ἁγί(ου) εὐα(γγελίου) κεφάλαια. Inc.: Α′ Πε(ρὶ) τῶν μάγων; des. mut.: ΚΒ′ Πε(ρὶ) τοῦ δαιμονιζομένου κωφοῦ κ(αὶ) τυφλοῦ. Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 405–407. Fol. 7v: Blank.
5. Fols. 8r–37v: The Gospel of Matthew. Title: Τὸ κατὰ Ματθαῖον ἅγιον εὐαγγέλιον. Inc.: Βίβλος γενέσεως Ἰ(ησο)ῦ Χ(ριστο)ῦ υἱοῦ Δα(υῒ)δ. . . . Nestle et al., *Novum Testamentum Graece*, 1–87.
6. Fol. 38r–v: Gregory of Nazianzos, *Carmina Dogmatica*, excerpt. Title: Τοῦ ἐν ἁγί(οις) π(ατ)ρ(ὸ)ς ἡμ(ῶν) Γρηγ(ο)ρ(ίου) τοῦ Θεολόγ(ου). Subtitle: Χ(ριστο)ῦ θαύματα κατὰ Μάρκον, διὰ στίχων ἡρωϊκῶν. Inc.: Μάρκος δ᾽ Αὐσονίοισι Θεοῦ τάδε θαύματ᾽ ἔγραψε . . . ; des.: . . . ἐγγύθι νηοῦ. Migne, *Patrologiae Cursus Completus, Series Graeca*, 37:491–492.
7. Fol. 38v, lns. 6–18: Gregory of Nazianzos, *Carmina Dogmatica*, excerpt. No title. Inc.: Τόσσα Χ(ριστὸ)ς ἔρεξε μέγας . . . ; des.: . . . καὶ ἄγρη, λέπρα, λύσις τε. Migne, *Patrologiae Cursus Completus, Series Graeca*, 37:496–497.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

8. Subscription to the Gospel of Matthew (non-scribal; diplomatic transcription): Τέλὸς τοῦ κατ(ὰ) Ματθαίον ἁγίου εὐαγγελίου. Ἐξεδόθη ὑπ᾽ἀὐτοῦ τοῦτο μετὰ χρόν(ους) οκτο τις τοῦ Χ(ριστο)ῦ ἀναλίψεος. Στίχ(οι) ,βχ′. Cf. Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 313.
9. Fols. 39r–56r: The Gospel of Mark.[102] Title: Τὸ κατὰ Μάρκον ἅγιον εὐαγγέλ(ιον). Inc.: Ἀρχὴ τοῦ εὐαγγελίου᾽Ι(ησο)ῦ Χ(ριστο)ῦ. . . . Nestle et al., *Novum Testamentum Graece*, 88–149.
10. Fol. 56r: Subscription to the Gospel of Mark: Τέλο(ς) τοῦ κατ(ὰ) Μάρκ(ον) ἁγίου εὐαγγελίου. Στίχ(οι) ,αχ′. Ἐξεδόθη μετὰ χρόνους ι′ τῆς τοῦ Χ(ριστο) ῦ ἀναλήψεως. Cf. Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 312–313.
11. Fols. 56v–57r: List of chapter titles for the Gospel of Luke (1–83). Title: Τοῦ κατὰ Λουκᾶν ἁγίου εὐαγγελίου τὰ κεφάλαια. Inc.: α′ Περὶ τῆς ἀπογραφῆς. Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 409–411.
12. Fol. 57v: Gregory of Nazianzos, *Carmina Dogmatica*, excerpt. Title: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμ(ῶν) Ιρηγορίου ἀρχιεπισκόπ(ου) Κωνσταντιν(ου) πόλε(ως) τοῦ Θεολόγου· στίχοι ἡρωϊκοὶ πε(ρὶ) τ(ῶν) τοῦ Χ(ριστο)ῦ θαυμάτ(ων) τ(ῶν) παρὰ τῷ ἁγίῳ Λουκᾶ ῥηθέντων. Inc.: Μάρκος δὴ τοῖα Πέτρου φϋτὸν . . . ; des.: . . . καὶ ἄγρη λέπρα· λῦσϊς τε. Migne, *Patrologiae Cursus Completus, Series Graeca*, 37:496–497.
13. Fols. 58r–60v: Gregory of Nazianzos, *Carmina Dogmatica*, excerpt. Title: Τοῦ αὐτοῦ. Χ(ριστο)ῦ θαύματα κατ(ὰ) Λουκ(ᾶν), δι᾽ ἡρωελεγείων. Inc.: Λουκᾶς δ᾽ ἄλλα δὶς ἑπτὰ [*sic*; should be Λουκᾶς δ᾽Ἑλλάδι σεπτὰ] Θ(εο)ῦ τάδε θαύματα ἔγραψε . . . ; des.: . . . ἰσάριθμος τοῖς δέκα. Migne, *Patrologiae Cursus Completus, Series Graeca*, 37:492–493, 497–498.
14. Fol. 61r (top margin): Dodecasyllable verse. Ἁγνή, προηγοῦ τῶν ἐμῶν πονημάτων. Cf. Vassis, *Initia Carminum Byzantinorum*, 8.
15. Fols. 61r–112v: The Gospel of Luke. Title: Τὸ κατὰ Λουκᾶν ἅγιον εὐαγγέλιον. Inc.: Ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι. . . . Nestle et al., *Novum Testamentum Graece*, 150–246.
16. Fol. 112v: Subscription to the Gospel of Luke: Τέλο(ς) τοῦ κατ(ὰ) Λουκᾶν ἁγ(ίου) εὐα(γγελίου). Στίχ(οι) ,βω′. Ἐξεδόθη μετ(ὰ) χρόν(ους) ιε′ τ(ῆς) τοῦ Χ(ριστο)ῦ ἀναλή(ψεως). Cf. Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 312–313.
17. Fol. 113r: List of chapter titles for the Gospel of John (1–18). Title: Τοῦ κατ(ὰ) Ἰωάννην ἁγίου εὐα(γγελίου) τὰ κεφάλαια. Inc. α′ Περὶ τοῦ ἐν Κανᾶ γάμου. Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 411. Fol. 113v: Blank.
18. Fols. 114r–140v: The Gospel of John. Title: Τὸ κατὰ Ἰωάννην ἅγιον εὐαγγέλιον. Inc.:Ἐν ἀρχῇ ἦν ὁ λόγος. . . . Nestle et al., *Novum Testamentum Graece*, 247–319.
19. Fol. 140v: Subscription to the Gospel of John: Τέλος σὺν Θ(ε)ῷ ἁγίῳ. Τὸ κατ(ὰ) Ἰωάνν(ην) εὐα(γγέλιον), εξεδόθη μετ(ὰ) χρόν(ους) λβ′ τῆς τοῦ Χ(ριστο)ῦ ἀναλήψ(εως). Στίχοι ,βτ′. Cf. Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 312.

102. The list of chapter titles for the Gospel of Mark is missing.

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20. Fols. 140v–144v: Gregory of Nazianzos, *Carmina Dogmatica*, excerpts. Title: Χ(ριστο)ῦ θαύματα κατ(ὰ) Ἰωάννην, διὰ στίχων ἡρωϊκῶν. Excerpt 1, inc.: Παῦρα δ᾽Ἰωάννου δήεις. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 37:494. Excerpt 2, inc.: Οὐ στήσεις ἴνδαλμα κενὸν. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 37:476–477. Excerpt 3, inc.: Δώδεκα δ᾽ ἐξ᾽Ιακὼβ π(ατ)ρ(ὸ)ς. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 37:475. Excerpt 4, inc.: Δώδεκα δ᾽ αὖ Χριστοῖο Θ(εο)ῦ μεγάλοιο μαθηταί·. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 37:488. Fol. 145r–v: Blank.
21. Fols. 146r–147r: Euthalios, Preface to the Acts of the Apostles. Title: Ὑπόθεσις τῶν πράξεων. Inc.: Πράξεις ἀποστόλων τὸ βιβλίον καλεῖται. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 85:645–649; Blomkvist, *Euthalian Traditions*, 96–97.
22. Fols. 147r–173v: The Acts of the Apostles; the end is missing. Title: Πράξεις τῶν ἁγίων ἀποστόλων. Inc.: Τὸν μ(ὲν) πρῶτ(ον) λόγον . . . ; des. mut: . . . μαίνῃ Παῦλε[(Acts 26:24). Nestle et al., *Novum Testamentum Graece*, 320–401.

PHYSICAL DESCRIPTION: Parchment, fols. 174. Modern foliation in pencil is in the upper right corner (1–173; one folio between fols. 63 and 64 is not numbered). There are no flyleaves. Measurements: 130–135 × 87–93 mm; one col.; written surface is 87–100 × 50–65 mm. The text is written in twenty-six to thirty-one lines with interlinear spacing of 3 mm. The ruling pattern is P2 53D1q (the ruling system is 1). There are twenty-four quires, mostly quaternions; collation: 1^{6}, 2^{8-1}, $3–4^{8}$, 5^{8+1}, $6–7^{8}$, 8^{6}, $9–13^{8}$, 14^{8-1}, 15^{8-1}, $16–18^{8}$, $19–20^{4}$, $21–23^{8}$, 24^{8-4}. The first and eighth quires are ternions; the second quire lacks the second folio; the fifth quire has an additional ninth folio; the fourteenth and fifteenth quires lack the second folio; the nineteenth quire is a binion; and the twenty-fourth quire lacks the last four folios. The quires were signed "α′–κβ′" by the scribes in the upper right corner of the first recto. There is a second set of scribal signatures in the lower left corner of the first recto and in the lower right corner of the last verso of each quire (in the second set, the signatures restart with "α′" at the beginning of each Gospel). Some signatures on top margins were cropped during binding. In addition, there are small crosses (one or three) at the beginning of each quire; they are located in the middle of the upper margin. The ink is light to medium brown with a grayish tint. The parchment is of excellent quality; it is thin, supple, and smooth; the flesh side is white, the hair side is creamy-white, and there is almost no difference in appearance between the two sides. Fol. 1r–v was used as a pastedown, and the traces of glue are clearly visible. There is some soiling, but otherwise the manuscript is in excellent condition.

SCRIPT: Five anonymous scribes executed the manuscript. The scribes employed small-sized cursive and apparently received the same calligraphic training. Scribe I wrote fol. 1r–v (pl. 55); his script is somewhat similar to that of Georgios Galesiotes, a well-known Constantinopolitan calligrapher (ca. 1278–1357).[103] Scribe II wrote

103. See Vogel and Gardthausen, *Die griechischen Schreiber*, 72; Trapp, Walther, and Beyer, *Prosopographisches Lexikon der Palaiologenzeit*, 2: no. 3528; and *Repertorium der griechischen Kopisten, 800–1600*, Part 1, A:54 (cat. no. 57), B:31, C: pl. 57.

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fols. 2r–56r (pl. 56). Scribe III wrote fols. 56v–112v. Scribe IV wrote fols. 113r–144v (pl. 57); his hand is neat and more calligraphic than the other four and similar to that of an anonymous scribe in Vat. gr. 228 (fols. 288v–305v), BAV, Vatican City.[104] Scribe V wrote fols. 146r–173v (end).

There are no Eusebian chapter numbers, no chapter titles, and no lectionary apparatus, except for chapter 12 of Luke. In the top margins at the beginning of first three Gospels the scribes wrote short invocations:

Ἁγία τριὰς ὁ Θ(εὸ)ς ἡμ(ῶν)· βοήθει μοι.
Ἰ(ησο)ῦ βοήθει μοι.
Ἁγνὴ προηγοῦ τῶν ἡμῶν πονημάτων.[105]

DECORATION: Each Gospel and the Acts open with an elegant rectangular headband with finials and a decorated initial in gold and bright red or blue pigment. The inner field of the headband to the Gospel of Matthew contains a guilloche with trefoil palmettes inside the circles (pl. 56). This is the only headband of the five in which the illuminator utilized dark blue pigment (possibly lapis lazuli) together with gold and red. The other four headbands display an identical grid-like design: the inner field is divided into small squares by horizontal and vertical lines, and the four sides of each square are intersected with a short but thick line. As a result, the design creates a grid of small crosses: gold/red Greek crosses and blank X-shaped crosses (pl. 57). Almost identical headbands are found in Mss. 2546 and 2982, EBE, Athens. Both codices contain the Four Gospels and have been attributed to the end of the thirteenth century or the beginning of the fourteenth.[106] Ms. 2546 is of an exceptionally high quality and belongs to the so-called Palaiologina group of manuscripts, which were executed in Constantinople for the members of the Byzantine elite.[107]

COLOPHON: None.

NON-SCRIBAL NOTES: None.

BINDING: The binding is Greek; 5 mm thick, grooved wooden boards are covered with worn blue silk. There are four metal bosses on the front cover and two brass plaques enameled in blue, one on each cover (pl. 58). The plaques are located in the middle of each cover. There was one fastener, which is now missing; only a metal peg remains in the middle of the front fore-edge and an anchor on the back cover, which consists of red and green braided wool threads. The endbands are sewn with red, white, and yellow wool thread; it is not clear if there was a plain primary thread (pl. 59). The manuscript is sewn at four stations.

104. See Pérez Martín, "El 'Estilo Hodegos,'" fig. 7. Most folios in Vat. gr. 228 were copied by Nikephoros Gregoras (ca. 1295–1360). Pérez Martín, "El *scriptorium* de Cora," 203–223, esp. 217, fig. 24.

105. Vassis, *Initia Carminum Byzantinorum*, 8.

106. On Mss. 2546 and 2982, see Marava-Chatzinicolaou and Toufexi-Paschou, *Catalogue*, 2:70–76 (cat. no. 12), fig. 128, and 2:119–123 (cat. no. 23), fig. 256.

107. On the Palaiologina group, see Buchthal and Belting, *Patronage in Thirteenth-Century Constantinople*, 95; Maxwell, "Another Lectionary," 47–53; Nelson and Lowden, "'The Palaeologina Group," 59–68; Dolezal, "Lectionary Dissonance," 111–113; Hutter, "Schreiber und Maler," 2:159–190; Pérez Martín, "Irene Cumno," 223–234; Pérez Martín, "El 'Estilo Hodegos'," 94–111; and Crisci and Degni, *Scrittura greca*, 185–187.

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The brass plaques were described in detail by Annaclara Cataldi Palau.[108] She concluded that they are small portable Russian icons (enkolpia) and transcribed Greek and Russian inscriptions. The icon on the front cover depicts a Deesis with inscriptions in Greek and Russian, and the back-cover icon depicts the Holy Guardian Angel and two fifteenth-century Russian saints, Zosima and Savvatii, founders of the Solovetskii Monastery. The inscriptions on the back-cover icons are in Russian. According to Cataldi Palau (with reference to Aleksandr Musin) the small icons originated from the Russian Solovetskii Monastery, which is located on Solovetskii Island in the White Sea near the city of Arkhangelsk, and the icons can be dated between 1660 and 1680.

The icons almost certainly originated in the Russian Pomorye region, not far from Arkhangelsk, but according to the Russian historian Vasilii Druzhinin, there is no evidence that sacred metal objects (crosses and icons) were ever produced in the Solovetskii Monastery.[109] Nonetheless, there is well-documented evidence that such objects were produced in the Vygoretsky community (Vygoretskaya obitel'), the important center of the Russian schismatic movement.[110] This community operated copper smelteries and produced copper and brass icons and crosses throughout the eighteenth century and the beginning of the nineteenth. Especially popular were the so-called deviatki (nines): small foldable triptychs with a Deesis on the center plaque; the Holy Guardian Angel, St. Zosima, and St. Savvatii on the right plaque; and John the Theologian, metropolitan Filipp, and St. Nicholas on the left plaque. Thus, the two small icons on the cover of Mich. Ms. 24 were very probably produced in the Vygoretsky community in the eighteenth century and were originally the center and right plaques of a triptych.[111]

ORIGIN AND PROVENANCE: The manuscript was probably executed at the end of the thirteenth century or during the first quarter of the fourteenth, most likely in Constantinople. The small size, lack of lectionary apparatus, and presence of extensive paratexts indicate that this manuscript was commissioned by an individual for personal use. The binding, which was adorned with eighteenth-century Russian icons, indicates that at that time the manuscript was in the possession of a person who went on a pilgrimage to a Russian monastery, probably to the Vygoretsky community, and brought home the small portable triptych. Although Cataldi Palau designated Mich. Ms. 24 as "from the Russian monastery of Solovki," there is no evidence that this manuscript was at any time in this or any other Russian monastery. Mich. Ms. 24 was purchased for Baroness Burdett-Coutts (no. II. 7 in her collection). It was acquired by the University of Michigan at the Burdett-Coutts sale in May 1922. Sotheby, Wilkinson and Hodge, *The Burdett Coutts*, lot 180.

BIBLIOGRAPHY: De Ricci and Wilson, *Census*, 2:1107–1108 (attribute ms. to s. xiii); Clark, *Descriptive Catalogue*, 295–297, pl. L (attributes ms. to s. xiii); Clark, *Praxapostoloi*, 4; Tchernetska, "Burdett-Coutts Collection," 23; Cataldi Palau, "Greek Manuscripts from the Meteora Monasteries," 610–612, figs. 1–12.

108. See Cataldi Palau, "Greek Manuscripts from the Meteora Monasteries," 610–612, pls. 10, 11.

109. See Druzhinin, "Vvedenie," 2:106–120, esp. 111–114.

110. See Druzhinin, "Vvedenie," 2:107–111.

111. I thank Yury Pyatnitsky, senior researcher and specialist on Russian and Byzantine icons at the Hermitage Museum, for his help with the identification of these icons and bibliographic references.

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23. Mich. Ms. 25 (Diktyon 882)

Gospels (GA 544)

s. xiv[1]

CONTENTS

1. Fol. 1r: Blank. Fol. 1v: Full-page miniature of the evangelist Matthew.
2. Fols. 2r–75r: The Gospel of Matthew. Title: Εὐαγγέλιον κατὰ Ματθαῖον. Inc.: Βίβλος γενέσεως Ἰ(ησο)ῦ Χ(ριστο)ῦ υἱοῦ Δα(υῒ)δ. . . . Nestle et al., *Novum Testamentum Graece*, 1–87.
3. Fol. 75r: Subscription to the Gospel of Matthew: Εὐαγγέλιον κ(α)τ(ὰ) Ματθ(αῖον).
4. Fols. 75r–76r: List of chapter titles for the Gospel of Mark (1–48). Title: Τοῦ κατὰ Μάρκο(ν) εὐαγγελίου τὰ κεφάλ(αια). Inc.: α′ Περὶ τοῦ δαιμονιζομένου. Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 407–409. Fol. 76v: Full-page miniature of Mark.
5. Fols. 77r–121v: The Gospel of Mark. Title: Εὐα(γγέλιον) κατὰ Μάρκον. Inc.: Ἀρχὴ τοῦ εὐαγγελίου Ἰ(ησο)ῦ Χ(ριστο)ῦ Υἱοῦ τοῦ Θ(εο)ῦ ὡς γέγραπται. . . . Nestle et al., *Novum Testamentum Graece*, 88–149.
6. Fol. 121v: Subscription to the Gospel of Mark: Τέλ(ος) τοῦ κατὰ Μάρκ(ον) ἁγ(ίου) εὐα(γγελίου) τὰ κεφάλαια.
7. Fols. 122r–123v: List of chapter titles for Luke (1–83). Title: Τοῦ κ(α)τ(ὰ) Λουκᾶν ἁγ(ίου) εὐα(γγελίου) τὰ κεφάλαια. Inc.: α′ Περὶ τῆς ἀπογραφῆς. Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 409–411.
8. Fols. 124r–195v: The Gospel of Luke. Title: Τὸ κ(α)τ(ὰ) Λουκᾶν ἅγιο(ν) εὐα(γγέλιον). Inc.: Ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι. . . . Nestle et al., *Novum Testamentum Graece*, 150–246. Fol. 196r–v: Blank.
9. Fol. 197r: List of chapter titles for John (1–18). Title: Τοῦ κατὰ Ἰω(άννην) εὐαγγελίου τὰ κεφάλ(αια). Inc. Περὶ τοῦ ἐν Κανᾶ γάμου. Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 411. Fol. 197v: Full-page miniature of John.
10. Fols. 198r–256r: The Gospel of John. Title: Τὸ κατὰ Ἰωά(ννην) εὐαγγέλιον. Inc.: Ἐν ἀρχῇ ἦν ὁ λόγος. . . . Nestle et al., *Novum Testamentum Graece*, 247–319. Fol. 256v: Blank.

PHYSICAL DESCRIPTION: Parchment, fols. 256. Modern foliation in pencil is in the upper right corner. There are three paper flyleaves at the end of the manuscript. Measurements: 130 × 90–95 mm; one col.; written surface is 85–86 × 60 mm. The text is written in twenty-two lines with interlinear spacing of 5 mm. The ruling pattern is 20A1 (the ruling systems are 1 and 12). Pricking (small triangles) is visible in the top, outer, and bottom margins. The fifteenth quire has two sets of pricking in the outer margin (the set closest to the edge has less interlinear space, 4 mm instead of 5 mm). There are thirty-three quires; collation: 1^{6}, 2^{8-2}, $3–15^{8}$, 16^{8-1}, $17–32^{8}$, 33^{8-3}. The first quire has six folios; the second quire lacks the second and seventh folios without loss of text; the sixteenth quire lacks the eighth folio with loss of the miniature of Luke; and the thirty-third quire lacks the last three folios without loss of text. Quires

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are signed "α′–λγ′" by the scribe with small letters in the lower left corner of the first recto and in the lower right corner of the last verso of each quire. The ink is medium brown. The parchment is of average quality but carefully prepared, medium thick and thick, smooth, ivory-white (flesh side), and yellow (hair side). There are some imperfections: small holes, scalloping, dark hair follicles, and some soiling.

The three flyleaves are German paper and have a watermark "bull's head" with a cross topped with a flower and a snake, which intertwines the cross. The watermark is identical to Piccard nos. 71269–70 (Stuhm/Szum, a. 1499 and 1500). Briquet, "tête de boeuf," no. 15387 (Nuremberg, a. 1503) and no. 15394 (location unknown, a. 1488) are close variants.[112]

SCRIPT: One anonymous scribe executed the manuscript. His script is medium sized, rounded, and upright. It is clear, deliberate, and somewhat stiff (pl. 60). It can be characterized as archaizing minuscule related to the Hagiopetrites style. Distinctive letters include majuscule lambda with its left oblique stroke elongated and stretched below the line (pl. 60, lns. 1 and 5); disproportionately enlarged rounded zeta with its lower part occasionally crossed with a small bar (pl. 60, ln. 7); and phi with a shortened lower stroke (pl. 60, last line). Ammonian section numbers and titles were written by the scribe in red ink and placed in the margins. There is no lectionary apparatus. Similar scripts are found in Mss. 70 (a lectionary) and 2423 (the Four Gospels), EBE, Athens; both codices are datable to the end of the thirteenth or beginning of the fourteenth century.[113]

DECORATION: The manuscript is illuminated with full-page portraits of the evangelists Matthew (fol. 1v), Mark (fol. 76v), and John (fol. 197v); the miniature of Luke is missing. The evangelists are portrayed seated. The miniatures have black frames with small finials at the corners and knots in the middle of the sides. The backgrounds are gold with an olive-green ground. The furniture is painted ochre, and the seats are covered with red cushions. There are no buildings in the background, except the red buildings in the miniature of Mark. Matthew wears a dark green tunic and olive himation (pl. 61). Mark wears a red tunic and dark green himation. The face of the evangelist was crudely retouched with black ink. John wears a dark green tunic and red himation (pl. 62). John's miniature is extensively flaked, especially its lower part, but the expressive face of the evangelist is well preserved. The bodies of the evangelists are bulky and were executed in the so-called volume style popular at the end of the thirteenth century and during the first half of the fourteenth. All three miniatures were almost certainly painted by the same artist.

Each Gospel opens with a headpiece and a pen-floriated initial. Minor initials are in muted red ink. Matthew's headpiece on fol. 2r is rectangular, 55 × 36 mm, with hollow vegetal and rinceau ornament on a beige background (pl. 60). Such headpiece decoration is typical of archaizing manuscripts produced in northern Greece. A very similar headpiece is found in Ms. Selden supra 29, Bodleian Library, Oxford, which was executed by the scribe Theodosios in 1337/1338.[114] Another similar headpiece is

112. See Piccard, *Die Wasserzeichenkartei Piccard*; and Briquet, *Les filigranes*.

113. See Marava-Chatzinicolaou and Toufexi-Paschou, *Catalogue*, 2:102–109 (cat. no. 18), figs. 203–228 (cod. 70), and 2:144–145 (cat. no. 33), figs. 316–318 (cod. 2423).

114. See Vogel and Gardthausen, *Die griechischen Schreiber*, 133; Turyn, *Dated Greek Manuscripts* (Great Britain), 104–105, pl. 72; *Repertorium der griechischen Kopisten, 800–1600*, Part 1, A:82 (cat. no. 122), B:54,

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in Athens Ms. 2423 mentioned previously.[115] The headpieces to Mark (fol. 77r, 57 × 25 mm), Luke (fol. 124r, 55 × 25 mm), and John (fol. 198r, 55 × 10 mm) are smaller and ornamented with a rinceau motif. Also, there are narrow headbands before the lists of chapter titles on fols. 75r (Mark, rinceau style) and 122r (Luke, interlace style). The list of chapter titles for John on fol. 197r is marked only with a wavy line with small finials.

COLOPHON: None.

NON-SCRIBAL NOTES: None.

BINDING: The binding is Greek; worn red velvet is placed over 7 mm thick, grooved wooden boards. The spine is in fragile condition and has lost some of the velvet cover, exposing plain cloth spine lining. The manuscript is sewn at three stations. There is no pastedown on the front cover; a mutilated paper pastedown is on the back cover. The fasteners are missing; two metal pegs are in the front fore-edge, and rope anchors are in the back. Originally there were probably four fasteners because there are two additional holes on the top and bottom edges of the cover. The primary endbands are plain, and the secondary endbands are cream, red, and metal threads.

ORIGIN AND PROVENANCE: The manuscript was probably executed in the first half of the fourteenth century, most likely in northern Greece, possibly Thessaloniki. The manuscript belonged to Baroness Burdett-Coutts (no. III. 9 in her collection). It was acquired by the University of Michigan at the Burdett-Coutts sale in May 1922. Sotheby, Wilkinson and Hodge, *The Burdett Coutts Library*, lot 182.

BIBLIOGRAPHY: De Ricci and Wilson, *Census*, 2:1108 (attribute ms. to s. xiii); Clark, *Descriptive Catalogue*, 297–298 (attributes ms. to s. xiii); Tchernetska, "Burdett-Coutts Collection," 23; Alvarez, Kropf, and Verhoogt, *Sacred Hands*, 46–47, 50–51.

24. Mich. Ms. 26 (Diktyon 883)

Gospels (GA 534)

s.xiii^{ex}–xiv$^{1/4}$

CONTENTS

1. Fols. 1r–6v: Lectionary tables for the Synaxarion and Menologion.
2. Fol. 7r–v: List of chapter titles for Matthew (1–68). Title: Κεφάλαια τοῦ κατ(ὰ) Ματθ(αῖον) ἁγίου εὐαγγελίου. Inc.: Α′ Περὶ τῶν μάγων. Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 405–407.

C:122; and *Corpus der byzantinischen Miniaturenhandschriften*, vol. 3, bk. 1: 234–236 (cat. no. 155), and vol. 3, bk. 2: 179–80, figs. 555–557.

115. On Ms. 2423, see Marava-Chatzinicolaou and Toufexi-Paschou, *Catalogue*, 2: fig. 316.

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3. Fols. 8r–80r: The Gospel of Matthew. Title: Τὸ κατὰ Ματθαῖον ἅγιον εὐαγγέλιον. Inc.: Βίβλος γενέσεως Ἰ(ησο)ῦ Χ(ριστο)ῦ υἱοῦ Δα(υἵ)δ. . . . Nestle et al., *Novum Testamentum Graece*, 1–87. Fol. 80v: Full-page miniature of Mark.
4. Fol. 81r–v: List of chapter titles for Mark (1–48). Title: Τὰ κεφά(λαια) <τοῦ κατὰ Μάρκον ἁγίου εὐαγγελίου>. Inc.: Α′ Περὶ τοῦ δαιμονιζομένου. Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 407–409.
5. Fols. 82r–129v: The Gospel of Mark. Title: Τὸ κατὰ Μάρκον ἅγιον εὐαγγέλιον. Inc.: Ἀρχὴ τοῦ εὐαγγελίου Ἰ(ησο)ῦ Χ(ριστο)ῦ Υἱοῦ τοῦ Θ(εο)ῦ ὡς γέγραπται. . . . Nestle et al., *Novum Testamentum Graece*, 88–149.
6. Fol. 129v: Subscription to the Gospel of Mark: Τὸ κατὰ Μάρκον ἅγιον εὐα(γγέλιον). Ἐξεδόθη μετ(ὰ) χρόνους δέκα τῆς τοῦ Χ(ριστο)ῦ ἀναλήψεως. Cf. Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 298. Fol. 130r: Blank. Fol. 130v: Full-page miniature of Luke.
7. Fols. 131r–208r: The Gospel of Luke. Title: Τὸ κατ(ὰ) Λουκᾶν ἅγιον εὐαγγέλιον. Inc.: Ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι. . . . Lacunae between fols. 132v and 133r: des. mut.: . . . Ἐν δὲ τῷ μηνὶ[(Luke 1:26), inc. mut.:]καὶ εὐλογημένος ὁ καρπὸς . . . (Luke 1:42); and between fols. 195v and 196r: des. mut.: . . . καὶ Μωσῆς [*sic*] ἐμήνυσεν ἐπὶ τῆς[(Luke 20:37), inc. mut.:]αἰχμαλωτισθήσονται εἰς πάντα τὰ ἔθνη . . . (Luke 21:24). Nestle et al., *Novum Testamentum Graece*, 150–246.
8. Fol. 208r: Subscription to the Gospel of Luke: Ἐξεδόθη μετὰ χρόν(ους) ιε′ τῆς τοῦ Χ(ριστο)ῦ ἀναλή(ψεως). Fol. 208v: Originally blank; scribbling by later hands.
9. Fols. 209r–270v: The Gospel of John. Title: Τὸ κατ(ὰ) Ἰω(άννην) ἅγιον εὐαγγέλιον. Subtitle: Τῇ κυριακῇ τοῦ Πάσχ(α). Inc.: Ἐν ἀρχῇ ἦν ὁ λόγος. . . . Nestle et al., *Novum Testamentum Graece*, 247–319. Fol. 270v: Scribal colophon (see colophon section below).

PHYSICAL DESCRIPTION: Oriental paper (edges restored with Western paper at some later date), fols. 270. Modern foliation in pencil is in the upper right corner. There are no flyleaves. Measurements: 150 × 110 mm (including the restoration paper; original paper was trimmed); one col.; written surface is 112 × 75 mm. The text is written in twenty-two lines with interlinear spacing of 4.5 mm. The ruling pattern is 30C1 (faint ruling on each verso). There are thirty-five quires; collation: 1^{8-2}, 2^{8-1}, $3–16^{8}$, $17–18^{8-1}$, $19–25^{8}$, 26^{8-2}, 27^{8-1}, $28–34^{8}$, 35^{6}. The first quire lacks the first two folios; the second quire lacks the second folio with loss of the miniature of Matthew; the seventeenth quire lacks the last folio, and the eighteenth quire lacks the first folio; the twenty-sixth quire lacks the first two folios; the twenty-seventh quire lacks the eighth folio with loss of the miniature of John; and the thirty-fifth quire is a ternion. Non-scribal quire signatures are in the middle of the bottom margin of the first recto of each quire (some signatures are missing). The ink is light to medium brown. The paper is of fair quality and rather smooth for oriental paper, which tends to be fuzzy. It is thin, brownish, and without discernible chain/laid lines. There are no watermarks, and plant fibers are clearly visible, which is the hallmark of oriental paper.

SCRIPT: One scribe, Markos, executed the manuscript; his name is written in the colophon in cryptography. His script is archaizing minuscule, which is almost

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upright and has reduced upper and lower strokes (pl. 63). Some letters, such as "elephant-trunk" zetas and "beach-ball" thetas, are disproportionately enlarged. The script is similar to the Hagiopetrites style. The titles of the Gospels are written in beige ink in epigraphic distinguishing majuscule. Chapter numbers and titles, as well as lectionary apparatus, were executed by the scribe himself and placed in the margins. They are written in pale brown ink ("ἀρχή" and "τέλος" are inserted in the text).

Annaclara Cataldi Palau suggested (with caveats) that Markos might be the same Markos who executed cod. Cromwell 22 in 1314/1315, Bodleian Library, Oxford.[116] In the Cromwell codex the name of the scribe is also written in cryptography, and many letters are identical in both manuscripts—for example, heart-shaped majuscule betas and angular xis. I did not have access to the Cromwell codex to confirm Cataldi Palau's tentative attribution. Another example of a script very similar to that of the scribe of Mich. Ms. 26 is in Ms. Athen. 2251 (the New Testament), EBE, Athens, which is attributed to the end of the thirteenth century or beginning of the fourteenth.[117] The Athens codex also has a decoration similar to the Michigan codex.

DECORATION: The manuscript was illuminated with four full-page portraits of the evangelists, but only two portraits remain, those of Mark (fol. 80v) and Luke (fol. 130v, pl. 64). The portraits of Matthew and John are missing. The miniatures are certainly original because each is (or was) a part of a quire and painted on folios ruled with the same ruling pattern as the entire manuscript. For an unknown reason the miniatures were left unfinished. The bodies, faces, and garments of the evangelists were drawn with sepia ink, but no color was applied. The evangelists are portrayed seated in front of their large desks with tall and thick lecterns. The generous proportions of the evangelists' bodies and their draped garments convey the volume style typical for the early Palaeologan period. In the miniature of Mark an outline of a building can be seen on the left; the building is partially covered by a gold background. The gold background in both miniatures and a narrow red frame in Mark's miniature are most likely a later addition. Probably at the same later date both miniatures were crudely retouched with black ink.

Each Gospel opens with a headpiece and a pen-floriated initial. The first two headpieces are ornamented with a hollow-style floral/vegetal design, heart-shaped motifs, and intertwined vines on a beige background. Matthew's headpiece is rectangular (82 × 45 mm) with a cross on top and a tall intertwined vegetal finial in the upper left corner (pl. 63). Mark's headpiece is rectangular (75 × 30 mm) and decorated with a cross on top and small finials at the top corners and knots at the bottom corners. The other two headpieces were left unfinished. Luke's headpiece is rectangular (75 × 35 mm) and is blank. John's headpiece is in the shape of an arch (75 × 58 mm) with two circles in the top corners and was also left blank. The four major initials at the beginning of each Gospel are tall and exuberantly pen floriated; the initial beta to the Gospel of Matthew (pl. 63) and the initial epsilon to the Gospel of John are indented into the text.

116. Cataldi Palau, "Greek Manuscripts from the Meteora Monasteries," 2:613. On cod. Cromwell 22, see Vogel and Gardthausen, *Die griechischen Schreiber*, 292; Turyn, *Dated Greek Manuscripts* (Great Britain), 78, pl. 53; Hutter, *Corpus der byzantinischen Miniaturenhandschriften*, vol. 3, bk. 1: 215–217 (cat. no. 142), and vol. 3, bk. 2: figs. 516–519; and *Repertorium der griechischen Kopisten, 800–1600*, Part 1, A:145 (cat. no. 266), 1B:113, 1C: pl. 266.

117. On cod. Athen. 2251, see Marava-Chatzinicolaou and Toufexi-Paschou, *Catalogue*, 2:82–93 (cat. no. 15), figs. 166–188.

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Similar decoration is found in many manuscripts produced in the early Palaeologan period—for example, in cod. Athen. 2251, which is more elaborately illuminated than Mich. Ms. 26. Athen. 2251 has canon tables; full-page miniatures of the evangelists' symbols, which accompany the full-page portraits of the evangelists; miniatures of St. Luke and the twelve apostles; a miniature of St. Paul, and large square headpieces. Also, the illuminator of Athen. 2251 is more talented than the artist of Mich. Ms. 26. Nonetheless, the similarities in decoration of the two manuscripts are apparent, especially in the rendering of the garments' folds, large heavy furniture, tall and thick lecterns (cf., e.g., the lecterns in pl. 64 and in Marava-Chatzinicolaou and Toufexi-Paschou, *Catalogue*, 2: fig. 177). And the headpieces in both manuscripts were executed in a similar hollow style with a floral/vegetal design.

COLOPHON: A scribal colophon is on fol. 270v. The name of the scribe, Markos, is written in cryptography—the letters of the scribe's name were substituted with different letters:[118] Τέλος εἴληφεν τοῦ Χ(ριστο)ῦ μου ἡ βίβλος: | Ἡ τετρὰς ὥδε. Τῶν μαθητῶν τοῦ λόγ(ου). | Δόξα τῷ Θ(ε)ῷ· Ἀμήν: ξθϡπλ<ω> (= Μάρκο<ς>). Translation: The book of Christ is finished. This book [is] the word of the disciples. Glory to God. Amen. Markos.

NON-SCRIBAL NOTES: There is an ownership note on fol. 162v in black ink with erratic diacritics, probably of the seventeenth century: Τὸ παρὸν βιβλιον ηπαρχι [*sic*] του διμ [*sic*; δήμου?] Σαβα. Translation: This book belongs to Sabas. Another ownership note is on the back-cover pastedown, written by a different hand in black ink: Καὶ τόδε ὑπάρχει τῆς Παναγίας ἤ τι [*sic*; = τοι?] τ(ῶν) Γενεθλίον [*sic*]. Translation: This [book] belongs to the [church] of the Nativity of the Panagia. This note was probably written in the second half of the eighteenth century, when the manuscript's cover was embellished with a Russian icon. There are also several other pious notes, prayers, and scribbling; one note on fol. 208v has the date 1817.

BINDING: The binding is Greek and probably original (pl. 65); the 10 mm thick wooden boards are covered with dark brown leather, which is cracked and damaged by worms. The leather was blind stamped, but the pattern is now barely discernible. The spine has lost most of its leather covering; the plain spine lining is torn and has lost pieces of cloth, exposing the endband and quire sewing (pl. 66). The primary endbands are sewn with plain thread. Only fragments of green and yellow threads from the secondary endbands remain. The manuscript was sewn at four stations. There are remnants of two fore-edge fasteners and leather anchors on the back cover. There are metal bosses on both covers; they are in an unusual shape of a fleur-de-lis. Originally there were probably five bosses on each cover: four remain at the corners of the back cover, and a hole remains in the middle where the fifth boss used to be. On the front cover there are three bosses; the boss at the lower left corner is missing, and the middle boss was replaced with a small Russian icon. The icon depicts St. Nicholas, who is flanked with figures of Christ on the left and the Virgin Mary on the right, in accordance with the traditional Russian iconography. The small icon was very probably produced in the Vygoretsky community in the eighteenth century and

118. See the conversion table in Gardthausen, *Griechische*, 235; or Gardthausen, *Griechische Palaeographie*, 2nd ed., 2:311.

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brought from Russia by a pilgrim, most likely together with the icons that adorn the covers of Mich. Ms. 24.[119]

ORIGIN AND PROVENANCE: The manuscript was very probably executed at the end of the thirteenth century or in the first quarter of the fourteenth. The place of production is not possible to establish, but northern Greece is a plausible region. The binding, which was adorned with an eighteenth-century Russian icon, may indicate that at that time the manuscript was in the personal possession of someone who had made a pilgrimage to a Russian monastery, probably to the Vygoretsky community, and brought home the portable icon. Although Cataldi Palau designated Mich. Ms. 26 as "from the Russian monastery of Solovki," there is no evidence that this manuscript was at any time in this or any other Russian monastery. Probably in the seventeenth century the manuscript belonged to a certain Sabas; and in the eighteenth century, to the church of the Nativity of the Panagia. The manuscript belonged to Baroness Burdett-Coutts (no. I. 7 in her collection). It was acquired by the University of Michigan at the Burdett-Coutts sale in May 1922. Sotheby, Wilkinson and Hodge, *The Burdett Coutts Library*, lot 183.

BIBLIOGRAPHY: De Ricci and Wilson, *Census*, 2:1108 (attribute ms. to s. xiii); Clark, *Descriptive Catalogue*, 299–300 (attributes ms. to s. xiii); Tchernetska, "Burdett-Coutts Collection," 23; Cataldi Palau, "Epirus," 36; Cataldi Palau, "Greek Manuscripts from the Meteora Monasteries," 610–612, fig. 12.

25. Mich. Ms. 27 (Diktyon 884)

Gospels (GA 546)

s. xiii$^{1/4}$–xiv^{in}

CONTENTS

1. Fol. 1r: List of chapter titles for Matthew, incomplete (42–68). No title. Inc. mut.: μβ′ Πε(ρὶ) τῶν μισθουμένων ἐργατῶν. Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 405–407.
2. Fol. 1r, last three lines–1v, first line: Epigram on the evangelist Matthew. Inc.: Ματθαίου τόδε <ἔργον> ἀριστοπόνοιο τελώνου. . . . Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 378; Vassis, *Initia Carminum Byzantinorum*, 448. The same epigram (with slight variations) is found in Mich. Ms. 21 on fol. 236r. The rest of fol. 1v was originally blank; it was later filled with scribbling in black ink.
3. Fols. 2r–11v, 13r–18v, 12r–v, 19r–77v: The Gospel of Matthew (misbound). Title: Τὸ κ(α)τ(ὰ) Ματθαῖο(ν) ἅγιο(ν) εὐα(γγέλιον). Inc.: Βίβλος γενέσεως Ἰ(ησο)ῦ Χ(ριστο)ῦ υἱοῦ Δα(υῒ)δ. . . . Nestle et al., *Novum Testamentum Graece*, 1–87. Lacunae between fols. 55v and 56r: des. mut.: . . . πιστεύοντες λήμψεσθε[

119. On the Vygoretsky community and the production of copper and brass icons in the Russian Pomorye, see the binding section in the description of Mich. Ms. 24.

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(Matt. 21:22), inc. mut.:]<ὅ>χλους· ἐπειδή ὡς προφήτην . . . (Matt. 21:46); and between fols. 59v and 60r: des. mut.: . . . Οὐαὶ ὑμῖν ὁδηγοὶ τϋ[<φλοὶ> (Matt. 23:16), inc. mut.:]αὐτῷ τὰς οἰκοδομὰς . . . (Matt. 24:1).

4. Fols. 77v–78v, lns 1–9: List of chapter titles for Mark (1–48). Title: Τὰ κεφάλ(αια) τοῦ κατὰ Μ(ά)ρ(κον) ἁγίου εὐαγγελίου. Inc.: Α′ Περὶ τοῦ δαιμονιζομένου. Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 407–409.
5. Fol. 78v, lns. 10–14: Epigram on the evangelist Mark. Inc.:Ὅσα περὶ Χριστοῖο ὁ Θεηγόρος ἔθνεα Πέτρος. . . . Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 378; Vassis, *Initia Carminum Byzantinorum*, 552.
6. Fols. 79r–131v: The Gospel of Mark. Title: Τὸ κ(α)τ(ὰ) Μάρκ(ον) ἅγ(ιον) εὐα(γγέλιον). Inc.: Ἀρχὴ τοῦ εὐαγγελίου Ἰ(ησο)ῦ Χ(ριστο)ῦ Υἱοῦ τοῦ Θ(εο)ῦ ὡς γέγραπται. . . . Nestle et al., *Novum Testamentum Graece*, 88–149.
7. Fols. 131v–133v, lns. 1–4: List of chapter titles for Luke (1–83). Title: Τὰ κεφάλαια τοῦ κατὰ Λουκᾶν ἁγίου εὐαγγελίου. Inc.: Α′ Περὶ τῆς ἀπογραφῆς. Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 409–411.
8. Fol. 133v, lns. 5–11: Epigram on the evangelist Luke. Inc.: Λουκᾶς ἠπϊόθυμος ἀκεστορίης ἐπιΐστωρ. . . . Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 378; Vassis, *Initia Carminum Byzantinorum*, 438.
9. Fols. 134r–180v, 187r–v, 181r–186v, 188r–219v, lns 1–4: The Gospel of Luke (misbound). Title: Τὸ κ(α)τ(ὰ) Λουκ(ᾶν) ἅγιο(ν) εὐα(γγέλιον). Inc.: Ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι. . . . Nestle et al., *Novum Testamentum Graece*, 150–246.
10. Fol. 219v: List of chapter titles for John (1–19).[120] Title: Τοῦ κατὰ Ἰωάννην ἁγίου εὐαγγελίου τὰ κεφάλαια. Inc.: Α′ Περὶ τοῦ ἐν Κανᾶ γάμου. Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 411.
11. Fols. 220r–220v: Notes by later hands. Fol. 221r: Blank. Fol. 221v: Full-page miniature of the evangelist John.
12. Fols. 222r–276v: The Gospel of John; the end is missing. Title: Τὸ κατὰ Ἰωάννην ἅγιον εὐαγγέλιον. Inc.: Ἐν ἀρχῇ ἦν ὁ λόγος . . . ; des. mut: . . . εἰ μὴ ἦν οὗτος κακοποι[<ός> (John 18:30). Nestle et al., *Novum Testamentum Graece*, 247–309.

PHYSICAL DESCRIPTION: Parchment, fols. 276. Modern foliation in pencil is in the upper right corner (1–274; two folios, between fols. 242 and 243 and between fols. 259 and 260, are not numbered). There are no flyleaves. Measurements: 155–158 × 105–110 mm; one col.; written surface is 111 × 68 mm. The text is written in twenty-two lines with interlinear spacing of 5 mm. The ruling is faint; the ruling pattern is 44D1 (the ruling system is difficult to establish, probably 9 and 10). There are thirty-six quires; collation: 1^{8-1}, 2–7^{8}, 8^{8-4}, 9–16^{8}, 17^{10}, 18–21^{8}, 22^{8-1}, 23–27^{8}, 28^{8-1}, 29^{2}, 30–34^{8}, 35^{8+1}, 36^{8-2}. The first quire lacks the first folio with loss of the first forty-one chapter titles for Matthew; the eighth quire lacks the first, second, seventh, and eighth folios; the seventeenth quire is a quinion; the twenty-second quire lacks the third folio without loss of text; the twenty-eighth quire lacks the eighth folio without loss of text; the twenty-ninth quire is a bifolium; the thirty-fifth quire has nine folios;

120. Most manuscripts have only eighteen chapter titles (κεφάλαια) for John. Mich. Ms. 27 has an additional κεφάλαιον (chapter 10): Πε(ρὶ) τῆς μοιχαλίδος <γυναικός> (see Mich. Ms. 22).

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and the thirty-sixth quire lacks the seventh and eighth folios. There are no quire signatures, which were probably cropped. The ink is medium brown to dark brown. The parchment is of mediocre quality, thick and medium thick, smooth, and slightly warped; it is creamy-white (flesh side) and yellowish (hair side). There are wax and water stains throughout and some soiling.

SCRIPT: One anonymous scribe executed the manuscript. His script is small, almost vertical, with a slight inclination to the right. It is archaizing minuscule similar to the Hagiopetrites style (pl. 67). Similar script is found in Add. 28818, BL, London, which was written in 1272 by the priest Metaxares.[121] Chapter titles were written by the scribe in faded beige ink; they were placed in the top margins. There are no Ammonian section or Eusebian canon numbers and no lectionary apparatus.

DECORATION: The manuscript was illuminated with full-page portraits of the evangelists; only the portrait of John (fol. 221v) remains (pl. 68). Almost all pigments of the surviving miniature are flaked, with the exception of bright sky-blue pigment of the tunic and some red pigment of the border. The evangelist is portrayed seated in a wicker chair with a high back; only a small part of the back did not flake. The background is gold, which is well preserved. The upper part of the red border is partially preserved; it is 10 mm wide and filled with spindle-like patterns colored alternately with bright sky-blue and dark blue pigments. Although most of the miniature is flaked, one can easily discern the outline of the bulky body of the evangelist and the large furniture—a hallmark of the volume style popular in the last quarter of the thirteenth century and the beginning of the fourteenth.

Each Gospel opens with a headband and a pen-ornamented initial. The headbands are decorated in hollow style: blank ornaments are set on a brick-red or dark blue background. The headband to the Gospel of Matthew (fol. 2r) is ornamented with narrow bands that intertwine to form five diamond-shaped fields (pl. 67). Inside these fields are quatrefoils, and the space outside the diamond-shaped fields is filled with double-winged palmettes. Small finials are at the corners of the headband. The headband to the Gospel of Mark (fol. 79r) is ornamented with a simple interlace design. The decoration of the headband to the Gospel of Luke consists of narrow bands that form heart-shaped fields filled with palmettes. Single- and double-winged palmettes, knots, finials, and a cross on top of the headband complete the decoration. Luke's headband has a dark blue background. The initial epsilon, which opens the Gospel of Luke, is ornamented with knots and partially painted with dark blue pigment. The headband to the Gospel of John is decorated with small crenellated rhombs painted with dark blue pigment. The ornamental motifs of the headbands and the hollow-style execution are found in many manuscripts produced in the last quarter of the thirteenth century and the beginning of the fourteenth—for example, a headband in Barocci 134, Bodleian Library, Oxford, is very similar to that of Matthew in our manuscript.[122]

121. On cod. Add. 28818, see Turyn, *Dated Greek Manuscripts* (Great Britain), 23, pl. 11.

122. On cod. Barocci 134, see Hutter, *Corpus der byzantinischen Miniaturenhandschriften*, vol. 3, bk. 1: 5–6 (cat. no. 3), and vol. 3, bk. 2: fig. 504. This manuscript was executed in 947/948 and was restored at the end of the thirteenth century. The headband discussed here is in the thirteenth-century part of the manuscript.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.*
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COLOPHON: None.

NON-SCRIBAL NOTES: On fol. 220r is a note written in black ink, probably in the seventeenth or eighteenth century; it has many spelling mistakes and erratic diacritics. Diplomatic transcription: Το ἅγιων ϊερὸν τετραβάγγελον· το ἐξαγώρα | σεν. ὅ Τριανταφηλος· ὸ Καλοκύροις· ἀπὸ τϊν τρα | πεζοῦντα· <. . .> Ἰωαννης· Μϋχαηλ· Γεωργιος· <. . .>. Translation: This holy sacred tetraevangelion was bought by Triantaphyllos Kalokyres from a source in Trebizond <. . .>. Ioannes, Michael, Georgios <. . .>. The same scribe, probably Ioannes, wrote names of his ancestors or elders of his monastery (προπάππους) on fol. 220v.

BINDING: The binding is missing, and the sewing is exposed. The manuscript was sewn at three stations, and it was resewn at three new stations in a raised, supported Western style (pl. 69). The manuscript is kept in a box.

ORIGIN AND PROVENANCE: The writing style and decoration of Mich. Ms. 27 point to the last quarter of the thirteenth century or the beginning of the fourteenth as the most likely period of execution. It is not possible to establish the place of production, but the average quality of the parchment and decoration suggest a provincial origin, possibly Trebizond. In the seventeenth or eighteenth century the manuscript was acquired from a source in Trebizond by Triantaphyllos Kalokyres, probably a monk, whose brethren noted his acquisition of the manuscript.[123] In the nineteenth century the manuscript belonged to Baroness Burdett-Coutts (no. III. 41 in her collection). It was acquired by the University of Michigan at the Burdett-Coutts sale in May 1922. Sotheby, Wilkinson and Hodge, *The Burdett Coutts Library*, lot 184.

BIBLIOGRAPHY: De Ricci and Wilson, *Census*, 2:1108 (attribute ms. to s. xiv); Clark, *Descriptive Catalogue*, 300–302 (attributes ms. to s. xiii); Tchernetska, "Burdett-Coutts Collection," 23.

26. Mich. Ms. 28 (partial palimpsest) (Diktyon 885)

Gospel Lectionary (GA *l* 226)

<Epiros>, s. xiii^{ex}–xiv$^{1/2}$

Underlying text: Old Testament, fragments from Genesis, Proverbs, and Isaiah

s. xi

CONTENTS

1. Fol. 0: Remnants of a full-page miniature of Christ (probably a bust in a medallion; see decoration section below).

123. Trapp, Walther, and Beyer, *Prosopographisches Lexikon der Palaiologenzeit*, 12: no. 29286.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*. E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

2. Fols. 1r–22v: Readings from the Gospel of John (daily); the beginning and end are missing. Inc. mut.: <σάρ>]κα τοῦ υἱοῦ τοῦ ἀν(θρώπ)ου (John 6:53, τῇ παρασκευῇ τῆς γ′); des. mut.: . . . ἦλθον[(John 7:45, τῇ κυριακῇ τῆς πεντηκοστῆς). Lacuna between fols. 4v and 5r: des. mut.: . . . πολλὰ ἔχω περὶ ὑ[<μῶν> (John 8:26, τῇ παρασκευῇ τῆς δ′); inc. mut.:]οὗ ἔδωκεν Ἰακὼβ· . . . (John 4:5, κυριακῇ δ′). Cf. Gregory, *Textkritik*, 1:344–347.
3. Fols. 23r–74v: Readings from the Gospel of Matthew, daily at the beginning, then Saturday and Sunday only; the end is missing. Des. mut.: . . . εἰσῆλθεν ὁ Ἰ(ησοῦ)ς εἰς τὰ μέρη[(Matt. 15:21, κυριακῇ ιζ′). Cf. Gregory, *Textkritik*, 1:347–353.
4. Fols. 75r–131r: Readings from the Gospel of Luke, daily at the beginning, then Saturday and Sunday only; the beginning is missing. Inc. mut.:]τοῦ Ἰακώβ· τοῦ Ἰσαάκ· τοῦ Ἀββραάμ· . . . (Luke 3:34, ἑβδ. ιη′, τῇ γ′ τῆς α′). Cf. Gregory, *Textkritik*, 1:353–361. Lacunae between fols. 112v and 113r: des. mut.: . . . τῷ υἱῷ τοῦ ἀν(θρώπ)ου παραδοθή[<σεται> (Luke 18:31–32), inc. mut.:]ήτοίμασας τίνι ἔσται . . . (Luke 12:20); and between 119v and 120r: des. mut.: . . . ἀργύριον δοῦν(αι) καὶ ἐξω[<μολόγησε> (Luke 22:5–6), inc. mut.:]εἰπεῖν τοῖς κεκλημένοις . . . (Luke 14:17).
5. Fols. 131r–146v: Readings for the Vigils (Παννυχίδες) and for Lent (Νηστεῖαι). Cf. Gregory, *Textkritik*, 1:361–362.
6. Fols. 146v–169v: Readings for Holy Week (Ἡ ἁγία καὶ μεγάλη ἑβδομάς); includes the Washing of the Feet (νιπτήρ). Cf. Gregory, *Textkritik*, 1:362. Lacuna between fols. 151v and 152r: des. mut.: . . . ἐπὶ τῇ διδαχῇ αὐτοῦ[(Matt. 22:33); inc. mut.: <κρά>]σπεδα τῶν ἱματίω(ν) αὐτῶ(ν) . . . (Matt. 23:5).
7. Fols. 170r–191v: The Twelve Passion readings (Πάθη); the end is missing. Des. mut.: . . . ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς[(John 19:27, εὐαγγέλιον θ′). Cf. Gregory, *Textkritik*, 1:363.
8. Fols. 192r–201r: Readings for Good Friday (for the Hours and the Liturgy) and Holy Saturday (Ὧραι); the beginning is missing. Inc. mut.:]ὥρα γ′. ἐκ τ(οῦ) κατ(ὰ) Μάρκο(ν). Τῷ καιρῷ ἐκείνῳ. Συμβούλιον ποιήσαντες . . . (Mark 15:1). Cf. Gregory, *Textkritik*, 1:363.
9. Fols. 201r–205v: Eleven morning Resurrection readings (Ἑωθινά), 1–10 only. Des. mut.: . . . ἐγερθεὶς ἐκ νεκρῶν[(John 21:14). Cf. Gregory, *Textkritik*, 1:364.
10. Fols. 206r–220v: The Menologion, incomplete. Inc. mut.: <ἀφύ>]πνωσεν· καὶ κατέβη . . . (Luke 8:23, October 12); des. mut.: . . . ὑψηλὸν λίαν καὶ δί[<κνυσιν> [*sic*; should be δείκνυσιν] (Matt. 4:8, December 25). Lacuna between fols. 212v and 213r: des. mut.: . . . πλεόντων δὲ αὐτῶν ἀφύ[<πνωσεν> (Luke 8:23, December 14); inc. mut.:]Ἀζὼρ δὲ ἐγέννησεν τὸν Σαδώκ . . . (Matt. 1:14, December 20). Cf. Gregory, *Textkritik*, 1:365–386.

Underlying text: Fols. 206r–220v: The Old Testament, misbound fragments from Genesis, Proverbs, and Isaiah. Inc. mut.: <ἐυ>]φρανθήσεται Κ(ύριο)ς καὶ τοὺς ὀρφανοὺς αὐτῶν . . . (Isa. 9:17); des. mut.: . . . καὶ οὐχ εὑροῦσα ἡ περιστερὰ ἀνάπαυσιν[(Gen. 8:9).[124]

124. The underlying text on fols. 206r–214v is transcribed in Scrivener, *Adversaria Critica Sacra*, 163–170.

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PHYSICAL DESCRIPTION: Parchment, fols. 220 (fols. 206r–220v are palimpsest). There are no flyleaves. Measurements: 220–225 × 172–176 mm; one col. on fols. 1r–205v; two cols. on fols. 206r–220v; written surface is 165–170 × 125–130 mm on fols. 1r–205v and 198–200 × 135–140 on fols. 206r–220v. The text is written in twenty-one (sometimes in nineteen) lines (twenty-three to twenty-six lines on fols. 206r–220v) with interlinear spacing of 7–8 mm. The ruling pattern is 10D1n (the ruling systems are 3 and 11). Thirty quires of thirty-two remain; collation: <1–2>, 3^{8-1}, 4^{8}, 5^{8-1}, 6^{6}, 7–11^{8}, 12^{8-1}, 13^{8-1}, 14–16^{8}, 17^{8-1}, 18^{8-1}, 19–20^{8}, 21^{8+1}, 22^{8-1}, 23^{8}, 24^{8+1}, 25–26^{8}, 27^{8-2}, 28^{8-1}, 29^{8-1}, 30^{8-1}, 31^{8-4}, 32^{8-4}. The first two quires are missing; the third quire lacks the fifth folio; the fifth quire lacks the eighth folio; the sixth quire is a ternion with the fifth folio mutilated with loss of some text; the twelfth quire lacks the eighth folio; the thirteenth quire lacks the first folio; the seventeenth quire lacks the eighth folio; the eighteenth quire lacks the eighth folio; the twenty-first quire has an additional third folio; the twenty-second quire lacks the eighth folio; the twenty-fourth quire has an additional eighth folio; the twenty-seventh quire lacks the seventh and eighth folios; the twenty-eighth quire lacks the sixth folio; the twenty-ninth quire lacks the eighth folio; the thirtieth quire lacks the eighth folio; the thirty-first quire lacks the first, fourth, fifth, and eighth folios; and the thirty-second quire lacks the third, sixth, seventh, and eighth folios. The quire signatures (Γ′-Λ′) were written by the scribe in majuscules; they are located in the middle of the bottom margin of the first recto and last verso of each quire. The ink is medium grayish-brown (dark brown on fols. 206r–220v). There is ekphonetic notation in red ink throughout the manuscript. The parchment is of poor quality, thick, warped, smooth, grayish-white (flesh side), and brownish-yellow (hair side). There are many imperfections: scalloping, holes, patches, and dark hair follicles.

SCRIPT: The manuscript was executed by one scribe, Nikephoros Kerean. His script is archaizing minuscule, medium sized, clear, and with a slight inclination to the right (pls. 70 and 71). On the palimpsest folios the text was written parallel to the underlying text.

Underlying text: The text is written by one hand. The script is *Perlschrift*, probably of the eleventh century (Frederick Scrivener and Annaclara Cataldi Palau attribute the underlying text to the twelfth century).[125]

DECORATION: Between the front cover and fol. 1r are remnants of a full-page miniature of Christ in a medallion. Only large hollow-style letters "XC" (abbreviation for "ΧΡΙΣΤΟC") and traces of a curved frame with two decorative roundels remain (pl. 72). Each finial is in the shape of a circle with a palmette or a geometric pattern inside; the color palette is red, blue, and ochre.

The manuscript is abundantly decorated with large colored initials (pls. 70 and 73–76). Most of the initials are tall taus and tall, narrow epsilons, as one would expect to find in a lectionary (most lections begin with Εἶπεν ὁ Κύριος or Τῷ καιρῷ ἐκείνῳ). Some initials stretch as long as twelve, fourteen, or even eighteen lines of the text. The initials are ornamented with knots, rings, palmettes, and blessing hands (pls. 70 and 76); some initials are in the shape of an imaginary winged creature with a human

125. Scrivener, *Adversaria Critica Sacra*, lxxi; Cataldi Palau, "Epirus," 41.

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face, hands, and legs and with numerous eyes (figs. 73 and 74); on fol. 199v an initial omicron is in the shape of a fish (pl. 75). The color palette is red, blue, green, and ochre. According to Annaclara Cataldi Palau, such decoration is typical for the manuscripts produced in Epiros.[126] This decorative style continued to flourish in Epiros in the post-Byzantine period—for example, in Ms. 1905 (Lectionary), EBE, Athens, one can find initials that are quite similar to those in Mich. Ms. 28.[127] The Athens codex was executed in 1464 by Protopsaltes Alexios of the Epirotan province of Arta. Very probably Alexios was influenced by the decorative style of the fourteenth-century Epirotan manuscripts such as Mich. Ms. 28.

COLOPHON: It might have been lost together with the end of the manuscript. The scribe Nikephoros Kerean left his name in the top margin of fol. 17r (diplomatic transcription): Μνείστητει Κ(ύρι)ε τον δοῦλων τοῦ Θ(εο)ῦ Κερεαν Νηκηφώ(ρον). Translation: Lord, remember the servant of God Nikephoros Kerean.

NON-SCRIBAL NOTES: An ownership note is inside the back cover, written in black ink directly on the wood: Τὸ παρὸν θεῖον καὶ ἱερὸν εὐαγγέλιον, ὑπάρχει τῶν ἁγί(ων) | ἐνδόξων καὶ πανευφήμ(ων) ἀποστόλων, τῆς Μεσαρεί(ας). | Καὶ εἴ τις τὸ ἀποξενώσει, νὰ ἔχει τὰς ἀρὰς τῶν τρια | κοσίων δέκα καὶ ὀκτὼ θεοφόρ(ων) π(ατέ) ρων τῶν ἐν | Νικαίᾳ. Translation: This divine and sacred evangelion belongs to <the church or monastery> of the holy glorious and wholly blessed Apostles in Mesareia. And if someone removes this <book>, he will provoke the curses of the three hundred eighteen Holy Fathers of Nicaea.

BINDING: The binding is Greek; it consists of grooved boards, probably softwood. The cover is in poor condition, and the boards are only partially covered with torn and worn red velvet stitched with yellow and blue silk and metal thread. The wood is damaged by insects, and a lower part of the back board is missing. The spine has lost its velvet cover, and the plain spine lining cloth is exposed. The primary endbands are sewn with plain thread, and the secondary endbands, with red, metal, and plain threads. The manuscript was sewn at three stations. The fasteners are missing; on the front fore-edge only one of two metal pegs remains, and on the back board there are remnants of leather straps. There are no pastedowns.

ORIGIN AND PROVENANCE: The manuscript was executed by Nikephoros Kerean, probably during the end of the thirteenth century or the first half of the fourteenth. The decorative motifs of the initials strongly suggest that the manuscript was produced in Epiros. Later the manuscript belonged to the church or monastery of Holy Apostles in Mesareia, probably on the island of Corfu, as was suggested by Cataldi Palau. In the nineteenth century the manuscript belonged to Baroness Burdett-Coutts (no. III. 46 in her collection). It was acquired by the University of Michigan at the Burdett-Coutts sale in May 1922. Sotheby, Wilkinson and Hodge, *The Burdett Coutts Library*, lot 185.

126. Cataldi Palau, "Epirus," 34–35, 41–42.

127. On Athens cod. 1905, see Marava-Chatzinicolaou and Toufexi-Paschou, *Catalogue*, 2:266–271 (cat. no. 74), figs. 527–550.

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BIBLIOGRAPHY: Scrivener, *Adversaria Critica Sacra*, lxxi–lxxii, 163–170; De Ricci and Wilson, *Census*, 2:1108; Clark, *Descriptive Catalogue*, 302–303; Cataldi Palau, "Epirus," 41–42, pls. 7–8; Tchernetska, "Burdett-Coutts Collection," 23; Džurova and Canart, *Siianieto na Vizantiia*, 123; Kavrus-Hoffmann, "Catalogue of Greek Medieval and Renaissance Manuscripts, Part IX," 77–78.

27. Mich. Ms. 29 (Diktyon 886)

Gospel Lectionary (GA *l* 225)

<Epiros>, dated by colophon April 28, 1437

CONTENTS

1. Fols. 1r–67r: Readings from the Gospel of John (daily). Cf. Gregory, *Textkritik*, 1:344–347. Fol. 67v: Blank.
2. Fols. 68r–99v: Readings from the Gospel of Matthew (Saturday and Sunday only). Cf. Gregory, *Textkritik*, 1:347–353. Fol. 100r–v: Blank.
3. Fols. 101r–136r: Readings from the Gospel of Luke (Saturday and Sunday only). Cf. Gregory, *Textkritik*, 1:353–361. Fol. 136v: Blank.
4. Fols. 137r–154r: Readings for the Vigils (Παννυχίδες) and Lent (Νηστεῖαι). Cf. Gregory, *Textkritik*, 1:361–362.
5. Fols. 154r–186v: Readings for Holy Week (Ἡ ἁγία καὶ μεγάλη ἑβδομάς), includes the Washing of the Feet (νιπτήρ). Cf. Gregory, *Textkritik*, 1:362.
6. Fols. 186v–214v: The Twelve Passion readings (Πάθη). Cf. Gregory, *Textkritik*, 1:363.
7. Fols. 214v–238r: Readings for Good Friday (for the Hours and the Liturgy) and Holy Saturday (Ὧραι). Cf. Gregory, *Textkritik*, 1:363. Fol. 238v: Blank.
8. Fols. 239r–296v: The Menologion. Cf. Gregory, *Textkritik*, 1:365–386.
9. Fols. 297r–308v: Eleven morning Resurrection readings (Εωθινά). Cf. Gregory, *Textkritik*, 1:364.
10. Fol. 309r: Scribal colophon.
11. Fol. 309v: Lectionary table.

PHYSICAL DESCRIPTION: Paper, fols. 309. Modern pagination in pencil is in the upper right corner of each folio. There are two paper flyleaves, blank, one at each end; they are not from the original stock of paper. Measurements: 285–290 × 190–203 mm; one col.; written surface is 192 × 120–125 mm. The text is written in seventeen (occasionally sixteen) lines with interlinear spacing of 12 mm. Faint ruling is on each verso; the ruling pattern is D 24D1. There are thirty-nine quires; collation: 1^{8-3}, $2–39^{8}$. The first quire lacks the first, second, and third folios with possible loss of some introductory material. There are no quire signatures. The ink is medium brown with a grayish tint; titles and subtitles were executed in bright red ink. The paper is of good quality, rather thick, and ivory-white. Chain lines are horizontal, 40 mm apart; there are seventeen laid lines in 20 mm. The watermark is "fruit" ("three cherries with curved stem"), similar to Briquet no. 7426 (Siena, 1431/1443 CE) and

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Piccard nos. 129891–129928 (Venice or Frankfurt, 1420/1440 CE). The watermark of the flyleaf is "coat of arms with fleur-de-lis"; the closest variant is Stanković no. 133 (1685/1700 CE).[128] There are large water stains in the inner margins and in the outer upper corners, a few mold stains, and some soiling. Fol. 308 is mutilated; the upper half was ripped out with loss of text.

SCRIPT: The manuscript was executed by one scribe, the priest Georgios Kotylis.[129] His script is upright, clear, and deliberate (pl. 77). Some letters, such as thetas and upsilons, are enlarged. The script can be characterized as monastic *Gebrauchsschrift* (utilitarian style).[130] The titles were executed in large epigraphic distinguishing majuscules.[131]

DECORATION: The manuscript is decorated with rectangular headbands and pen-executed initials, most likely by the scribe himself, who used bright red and black ink and the ink of the text (pl. 77). The headbands are ornamented with interlace and braided motifs and have large finials, which are mostly palmettes. Some initials are ornamented with zoomorphic motifs, mostly snakes and birds, which are also seen above the first headband (pl. 77). On some folios readers imitated the initials with charcoal ink in the margins. Annaclara Cataldi Palau identified the decoration of Mich. Ms. 29 as Epirotan and pointed to the similarities in decoration and script between Mich. Ms. 29 and Add. 37008, BL, London, which was executed in 1413 by Georgios Siderokastrites for the head of the city of Berat.[132]

COLOPHON: A scribal colophon is on fol. 309r in red ink, written in dodecasyllables: Πολλὴ χάρη σοι παντοποιὲ Χ(ριστ)έ μου, | τῷ δόντι μοι κτίσασθαι [*sic*], τήνδε τὴν βίβλον | εἰς ἐξίλασμα τῶν ἐμῶν, ἁμαρτάδων, | εἰς ἐργασίαν σῶν καλῶν προ<στ>αγμάτ(ων)· | ἡ [=εἰ] θέλετε μέρωπες [*sic*] μαθεῖν ὁ ξύσας, | ἅπαντες οἱ δέρκοντες τὴν βίβλον ταύτην, | Γεώργιος κέκλημαι ἀλλὰ καὶ θύτης, | ὅστις τοῦ πίκλην ὁ Κοτύλης τυγχάνω· | διὰ συνδρομῆς καὶ ἐξόδου γεγόνη [*sic*], | τὸ παρὸν εὐαγγέλιον πόνῳ καὶ μόχθῳ· | πεπλήρωτο δὲ ἐν χρόνοις τοῖς τοῦ κόσμου, | χιλιὰς παρέδραμεν ἓξ, ἁπλουμ(έν)η· | καὶ ἑκατοντὰς ἐνακοσιοστῆ τε- | σαρακοστὴ πέμπτη τε, πᾶσι σὺν τούτοις, | καὶ ἰνδικτιώνης, πέντε καὶ δεκάτης· | ἀπριλλίῳ μηνὶ εἰκοστὴ ὀγδόη. | + υὲ λαω μθϟ ψλν ζϡθ τθν ψθ, αθϟ ψλν αψϟωθ | ξενλν ῶσ ωλν (= Χ(ριστ)ὲ ὁ Θ(εὸ)ς καὶ τὸν γράψαντα, καὶ τὸν κτισάμενον σῶσον).[133] Translation: Many thanks to thee, omnipotent Christ, for allowing me to obtain this book for the expiation of my sins [and] in the fulfillment of your beautiful commands. If you, readers of this book, wish to know who the scribe is, my name is Georgios, and I am a priest, and

128. See Briquet, *Les filigranes*; Piccard, *Die Wasserzeichenkartei Piccard*; and Stanković, *Filigranološki*, 148, 194.

129. Vogel and Gardthausen, *Die griechischen Schreiber*, 79; Trapp, Walther, and Beyer, *Prosopographisches Lexikon der Palaiologenzeit*, 6: no. 13344.

130. On the *Gebrauchsschrift* writing style, see Hunger, "Gebrauchsschriften und Stilisierungsversuche in griechischen Handschriften," 11–30.

131. On epigraphic distinguishing majuscules, see Hunger, "Epigraphische Auszeichnungsmajuskel," 193–210.

132. Cataldi Palau, "Manoscritti epiroti," 11–15, pls. 7–8.

133. The last line of the colophon is written in cryptography. Annaclara Cataldi Palau noted that the scribe had a problem transcribing the letter kappa in cryptography and that certain words, such as "ξύω" (for "γράφω") and "δέρκω" (for "ὁράω"), are found in other manuscripts written in Epiros. See Cataldi Palau, "Epirus," 38.

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my surname is Kotylis. With provided support and expense, this Gospel book was completed through toil and hard work. [It was] finished in the year six thousand nine hundred forty-five from the Creation of the World [AM 6945, which is 1437 CE], in the fifteenth indiction, on the twenty-eighth of April. Christ God, save the scribe and the owner.

At the end of the manuscript, on fol. 308v, the scribe wrote in bright red ink: Δόξα σοι Χ(ριστ)ὲ ὁ τὰ πάντα πληρώσας (Glory Thee, Christ, who pervades everything).

NON-SCRIBAL NOTES: None.

BINDING: The binding is Greek; it consists of old (possibly original) 5 mm thick wooden boards covered with medium brown leather. There are many small nail holes where metal decorative furniture was attached: gamma-shaped corner plates, lobed bosses, and a large central crucifix; all of them are missing. On the front cover now is a blind-stamped large cross on top of a stylized mountain representing Golgotha, possibly tooled after the crucifix was removed. The back cover has a narrow decorative border, which is blind stamped with small tools, and the inner rectangle is crossed by two diagonal double lines in the shape of an X. The space between the lines is decorated with small tools. The spine is not decorated. The lower left corner of the back cover is missing. The fasteners are also missing. Paper pastedowns are on both covers. The primary endbands are sewn with plain thread; and the secondary endbands, with greenish-blue and cream threads. The manuscript was repaired and possibly rebound probably at the end of the seventeenth century, when two paper flyleaves were added. The manuscript is sewn at five stations.

ORIGIN AND PROVENANCE: The manuscript was executed in 1437 by the priest Georgios Kotylis, probably in Epiros. The patron who commissioned the manuscript apparently chose to remain anonymous. Nothing is known about the further history of this manuscript until it was purchased for Baroness Burdett-Coutts (no. III. 43 in her collection). It was acquired by the University of Michigan at the Burdett-Coutts sale in May 1922. Sotheby, Wilkinson and Hodge, *The Burdett Coutts Library*, lot 186.

BIBLIOGRAPHY: De Ricci and Wilson, *Census*, 2:1109; Clark, *Descriptive Catalogue*, 304–305; Cataldi Palau, "Epirus," 38–39, pls. 10, 11; Tchernetska, "Burdett-Coutts Collection," 23; Evangelatou-Notara, *Χορηγοί, κτήτορες, δωρητές σε σημειώματα κωδίκων*, 43nn262, 267.

28. Mich. Ms. 30 (Diktyon 887)

Gospels (GA 545)

Niketas Seides, *Conspectus Librorum Sacrorum*, excerpts

Niketas David Paphlagon, *In Lucam Evangelistam*

St. Athanasios of Alexandria, *Quaestiones ad Antiochum Ducem* (Sp.), excerpt

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Excerpts from patristic commentaries (John Chrysostom, Basil the Great, Olympiodoros of Alexandria, Neilos of Ankyra, Gregory of Nyssa, and Theodoret of Cyrrhus)

<Northern Greece>, dated by colophon May 31, 1430

CONTENTS

1. Fol. 1r: Blank; a plain small circle executed with compass is at the top of the folio.
2. Fols. 1v–6r: Canon tables. Nestle et al., *Novum Testamentum Graece*, 85*–89*. Fols. 6v–7r: Blank.
3.. Fols. 7v–9v: Letter of Eusebios to Karpianos. Title: Ὑπόθεσις κανόνος [*sic*] τῆς τῶν εὐαγγελιστῶν συμφωνίας. Εὐσέβιος Καρπιανῷ ἀγαπητῷ ἀδελφῷ ἐν Κ(υρί)ῳ χαίρειν. Inc.: Ἀμμώνιος μὲν ὁ Ἀλέξανδρος [*sic*]. . . . Nestle et al., *Novum Testamentum Graece*, 84*–85*.
4. Fols. 10r–12r: List of chapter titles for Matthew (1–68). Title: Ὁ ἅγιος Ματθαῖος. Τοῦ κατὰ Ματθαίου [*sic*] εὐ(α)γ(γελίου) κεφάλαια. Inc.: α′ Πε(ρὶ) τῶν μάγων. Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 405–407.
5. Fols. 12v–13r: Preface to the Gospel of Matthew. Niketas Seides, *Conspectus Librorum Sacrorum*, excerpt. No title. Inc.: Κατὰ Ματθαῖον ἐβαγγέλιον [*sic*] ἐπιγέγραπται, ἐπειδὴ αὐτὸς ὁ Ματθαῖος ὁ μαθητὴς τοῦ Κ(υρίο)υ συνεγράψατο τοῦτο·. . . . Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 314; Simotas, *Νικήτα Σεΐδου Σύνοψις τῆς Ἁγίας Γραφῆς*, 272.
6. Fol. 13r–v, ln. 6: Epigram on the evangelist Matthew. No title. Inc.: Τὸν ἐκ τελώνου θαυμαστὸν θεηγόρον. . . . Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 380–381; Vassis, *Initia Carminum Byzantinorum*, 774.
7. Fol. 13v, lns. 6–10: Verse on the evangelist Matthew. No title. Inc.: Τετρὰς ὧδε [*sic*] τῶν μαθητῶν τοῦ λόγου·. . . . Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 377; Vassis, *Initia Carminum Byzantinorum*, 322. Fols. 14r–15r: Blank. Fol. 15v: Full-page miniature of Christ Zoodotes (not original). Fol. 16r: Full-page miniature of Virgin Phobera Mesiteia and Child (not original; by the same artist as Christ Zoodotes). Fol. 16v: Full-page miniature of the evangelist Matthew (original).
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9. Fols. 115r–116v: List of chapter titles for Mark (1–49). Title: Ὁ ἅγιος Μάρκος. Τοῦ κατὰ Μάρκον εὐαγγ(ελίου) τὰ κεφάλαια. Inc.: α′ Πε(ρὶ) τοῦ δαιμονιζομένου. Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 407–409.
10. Fol. 117r–v: Preface to the Gospel of Mark. Niketas Seides, *Conspectus Librorum Sacrorum*, excerpt. No title. Inc.: Κατὰ Μάρκον εὐαγγέλιον ἐπιγέγραπται, ἐπειδὴ αὐτὸς ὁ μαθητὴς Πέτρου. . . . Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 314–315; Simotas, *Νικήτα Σεΐδου Σύνοψις τῆς Ἁγίας Γραφῆς*, 273.
11. Fol. 117v: Epigram on the evangelist Mark. No title. Inc.: Υἱὸν Πέτρου τὸν Μάρκον ἡ θεία χάρις. . . . Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 381; Vassis, *Initia Carminum Byzantinorum*, 823. Fol. 118r: Blank. Fol. 118v: Full-page miniature of Mark (original).

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12. Fols. 119r–186r: The Gospel of Mark. Title: Εὐαγγέλιον κατὰ Μάρκον. Inc.: Ἀρχὴ τοῦ εὐαγγελίου Ἰ(ησο)ῦ Χ(ριστο)ῦ Υἱοῦ τοῦ Θ(εο)ῦ ὡς γέγραπται. . . . Nestle et al., *Novum Testamentum Graece*, 88–149.
13. Fols. 186v–189r: List of chapter titles for Luke (1–83). Title: Ὁ ἅγιος Λουκᾶς. Τοῦ κατὰ Λουκᾶν εὐαγγελίου τὰ κεφάλαια. Inc.: α′ Πε(ρὶ) τῆς ἀπογραφῆς. Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 409–411.
14. Fol. 189v: Epigram on the evangelist Luke. No title. Inc.: Λουκᾶς ὁ Χ(ριστο)ῦ φέρτατος μυστογράφος·. . . . Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 382; Vassis, *Initia Carminum Byzantinorum*, 438.
15. Fols. 189v–190r: Preface to the Gospel of Luke. Niketas Seides, *Conspectus Librorum Sacrorum*, excerpt. No title. Inc.: Κατὰ Λουκὰν [*sic*] τὸ ἅγιον εὐαγγέλιον ἐπιγέγραπται· ἐπειδὴ Λουκᾶς ὁ μαθητῆς [*sic*] Πέτρου. . . . Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 315; Simotas, *Νικήτα Σεΐδου Σύνοψις τῆς Ἁγίας Ιραφῆς*, 273.
16. Fol. 190r: Epigram on the evangelist Luke. Niketas David Paphlagon, *In Lucam Evangelistam* (BHG 993t). No title. Inc.: Ζωῆς τὸν ἄρτον Χ(ριστὸ)ν ἠξιωμένος·. . . . Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 381; Vassis, *Initia Carminum Byzantinorum*, 287. Fol. 190v: Full-page miniature of Luke (original).
17. Fols. 191r–303r: The Gospel of Luke. Title: Εὐαγγέλιον κατὰ Λουκᾶν. Inc.: Ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι. . . . Nestle et al., *Novum Testamentum Graece*, 150–246.
18. Fols. 303v–304r: List of chapter titles for John (1–18). Title: Ὁ ἅγιος Ἰω(άννης). Τοῦ κατὰ Ἰωάννην εὐαγγελίου τὰ κεφάλαια. Inc. α′ Πε(ρὶ) τοῦ ἐν Κανᾶ γάμου. Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 411.
19. Fols. 304v–305v: Preface to the Gospel of John (BHG 0919f–0919fb). No title. Inc.: Οὗτος ὁ εὐαγγελιστῆς [*sic*], π(ατ)ρίδος μὲν ἦν. . . . Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 306.
20. Fols. 305v–306r: Epigram on the evangelist John. No title. Inc.: Ἡ [*sic*; should be Ὁ] Παρθένος τί τὸν τεκόντα τὸν κάτω λιπὼν. . . . Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 381; Kominis, "Συναγωγὴ ἐπιγραμμάτων εἰς τοὺς τέσσαρας Εὐαγγελιστάς," 275; Vassis, *Initia Carminum Byzantinorum*, 536. Fol. 306v: Full-page miniature of John (original).
21. Fols. 307r–389v: The Gospel of John. Title: Εὐαγγέλιον κατὰ Ἰωάννην. Inc.: Ἐν ἀρχῇ ἦν ὁ λόγος. . . . Nestle et al., *Novum Testamentum Graece*, 247–319.
22. Fol. 390r: Scribal colophon.
23. Fols. 390v–408v: St. Athanasios of Alexandria, *Quaestiones ad Antiochum Ducem* [Sp.] (CPG 2257), excerpt (Quaestiones 136 and 137). Title: Τῷ ἐβαγγελίῳ [*sic*] μὴ πιστεύοντας ἕλληνας [*sic*]. . . . Inc.: Τὸν τὰς θείας γραφὰς μὴ δεχόμενον. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 28:681–700.
24. Fols. 409r–424r: Excerpts from patristic commentaries (John Chrysostom, Basil the Great, Olympiodoros of Alexandria, Neilos of Ankyra, Gregory of Nyssa, and Theodoret of Cyrrhus). Fol. 424v: Blank.

PHYSICAL DESCRIPTION: Paper, fols. 424. Modern foliation in pencil is in the upper right corner. There are six paper flyleaves (the paper is not from the original stock). Four flyleaves at the beginning of the manuscript are blank (the first flyleaf is

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not numbered; the second, third, and fourth are numbered I–III). Two flyleaves at the end of the manuscript are blank and not numbered. Measurements: 197–198 × 140 mm; one col.; written surface is 125 × 75 mm. The text is written in sixteen lines with interlinear spacing of 8 mm. Margins are generous, especially the bottom and outer margins. Faint ruling is visible on some folios; the ruling pattern is D 31D1b (possibly D 32D1; the upper margin may have been cropped). There are fifty-one quires plus two quaternions at the beginning of the manuscript with canon tables and prefatory material, which were not signed by the scribe (designated as A and B here); collation: A–B^{8}, 1–12^{8}, 13^{10}, 14–21^{8}, 22^{8+1}, 23–46^{8}, 47–47bis^{10}, 48–49^{8}, 50^{1}. The thirteenth, forty-seventh, and forty-seventh-bis quires are quinions; the twenty-second quire has an additional folio, and the fiftieth quire has only one folio. The quires were signed "α′–ν′" by the scribe in the middle of the bottom margin of the first recto of each quire.[134] The ink is light to medium brown with a grayish tint. The paper is of good quality, rather thick and smooth, and ivory-white. The chain lines are vertical, 38 mm apart; the laid lines are horizontal, sixteen in 20 mm. The watermark is "three mountains," partially visible in the bottom margin; close variants are Briquet no. 11652 (Rome, 1434) and Piccard nos. 150008 (Padua, 1423) and 150015 (Udine, 1431).[135] The paper of the replacement folios has a countermark "letter A." There are wax stains and some soiling, but the general condition of the manuscript is very good.

SCRIPT: The manuscript was written mostly by a single scribe, Theodoros Kotzas from the village of Methoni.[136] His script is fluid *Gebrauchsschrift* with a strong influence of the Hodegon style (pls. 78–79). The colophon and supplementary material on fols. 390v–408v were also written by Theodoros Kotzas, although on fols. 309r–395v his handwriting is smaller and the Hodegon ductus is less pronounced (pl. 80). Chapter titles (τίτλοι), Eusebian canon numbers, and Ammonian section numbers were executed by the scribe in pale brownish-red ink and placed in the margins. There is no lectionary apparatus.

The hand on fols. 409r–424v differs from that in the rest of the manuscript, and the paper is from a different stock (this paper does not have watermarks, chain lines are 48 mm apart, and there are twenty laid lines in 20 mm). These folios were added to the manuscript at a later date, probably in the sixteenth century. Fols. 338r–v and 354r–355v are replacements, possibly written in the seventeenth century.

DECORATION: The decoration consists of canon tables, six full-page miniatures, headpieces, and pen-floriated initials. The canon tables were executed in pale brownish-red ink and minimally decorated with finials and vegetal motifs. Blue color was added to the top frame and arches of the canon tables; some of the blue pigment has flaked. On fol. 2v two birds are pictured above the top of the canon, and a small votive crown hangs from the extended frame line (pl. 81).

Originally the manuscript was illuminated with full-page portraits of the evangelists Matthew (fol. 16v), Mark (fol. 118v), Luke (fol. 190v, pl. 82), and John (fol. 306v). At a later date two full-page miniatures were added to the manuscript: a

134. Quire 47bis does not have a signature.
135. See Briquet, *Les filigranes*; and Piccard, *Die Wasserzeichenkartei Piccard*.
136. Vogel and Gardthausen, *Die griechischen Schreiber*, 138.

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bust of Christ Zoodotes (ὁ Ζωοδώτης [*sic*]; fol. 15v) and Virgin Phobera Mesiteia (ἡ Φοβερὰ Μεσιτεία) and Child (fol. 16r). The miniature of Christ was painted on the verso of one of the originally blank folios, and that of the Virgin and Child was painted on the recto of the folio, which has a portrait of the evangelist Matthew on its verso. Both additional miniatures were executed in the style of icon painting. They were probably added to the manuscript at the time of the rebinding, in the sixteenth or seventeenth century.

The evangelists are portrayed seated. Matthew, Luke, and John are depicted writing, and Mark is dipping his pen in the inkpot containing black ink. The portraits of the evangelists, their clothes, chairs, and desks are meticulously executed and painted in bright colors, but the first three miniatures give the impression of being unfinished because they are frameless and do not have backgrounds of any kind. In contrast, the miniature of John has a wide frame, which is elaborately ornamented with a vegetal design. The background of the miniature of John is bright blue with the inscription in white ink: Ὁ ἅγ(ιος) Ἰω(άννης) ὁ Θεολόγος (St. John the Theologian). The identical or very similar style and palette in all four miniatures, as well as the rendering of the furniture and the evangelists' bodies and clothes, leave no doubt that they were executed by the same artist. He also executed the frame, background, and inscription in John's miniature. The inscription in John's miniature was written by the same hand as those in the other three, which is evidence that John's miniature was not completed later by a different artist.

The evangelist Matthew sits on a red cushion on a chair with a back, which has an elaborate design. There is no desk, and Matthew holds the Gospel book on his lap. Two inkpots with black and red ink are on a tall lectern, which consists of a square top resting on a stylized Corinthian column. The body of the evangelist and his voluminously draped himation are executed in the so-called volume style, which is typical for the early Palaeologan period. The himation is painted bright red-orange (a persimmon hue), and the tunic is bright blue. The evangelist's feet rest on a rectangular, legless footstool. The inscription is in black ink: Ὁ ἅγ(ιος) Ματθαῖος (St. Matthew). The lower left corner of the folio with the miniature of Matthew is torn, and part of the chair is missing.

The evangelist Mark sits on a red cushion atop a large backless chair in front of a lectern, which is similar to that in Matthew's miniature. There is no desk, and Mark holds a scroll on his lap. Mark's himation is olive-green, and his tunic is bright blue. The evangelist's feet rest on a flat, red cushion. The inscription is in black ink: Ὁ ἅγ(ιος) Μάρκος (St. Mark). The miniature of Luke is very similar to that of Mark, but Luke's himation is bright blue and his tunic is bright red-orange. And Luke's feet rest on a small, rectangular footstool. The inscription is in black ink: Ὁ ἅγ(ιος) Λουκᾶς (St. Luke).

The large body of the evangelist John (volume style) is draped in a robe, which is painted in bright red-orange, and his tunic is bright blue. The evangelist sits in front of his desk on a large chair with a back similar to that of Matthew. The desk and the chair are painted bright yellow. An inkpot, a closed book, two bottles with ink, a knife, a compass, and a box with two scrolls are on the desk. The evangelist's feet rest on a low rectangular stool, and the ground is painted in a bright red-orange with white speckles.

Each Gospel opens with a headpiece and a floriated initial. Three headpieces are rectangular with a narrow inner field for the title: 74 × 27 mm (fol. 17r); 75 × 27 mm

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(fol. 119r), and 80 × 27 mm (fol. 307r). On fol. 191r the headpiece for the Gospel of Luke is pi shaped, 80 × 45 mm with a 23 × 20 mm space for the title. All four headpieces were executed in pale brownish-red ink and a blue pigment and decorated with similar ornamental motifs: stylized vegetal design, knots, and finials (pls. 78–79).

Similar decoration is found in the manuscripts Ms. 2603 (executed by the monk Matthaios in 1418), EBE, Athens; and gr. 12 (also executed by Matthaios in 1419), BNF, Paris.[137] Matthaios's script, which shows a strong influence of the Hodegon style, is also similar to that of Mich. Ms. 30.

COLOPHON: A scribal colophon is on fol. 390r; the first three lines are written in pentadecasyllables, and the last two lines are written in cryptography (pl. 80): Χ(ριστ)ῷ τῷ τελειώσαντι· δόξα τιμὴ καὶ κράτος· σὺν τῇ Παρθ(έ)ν(ῳ) | καὶ Μ(ητ)ρὶ· πανάγνῳ Θ(εοτό)κῳ διὰ τῶν ταύτης πρεσβειῶν | ἡ δέλτος πέρας ἔχει. |Ἐγεγόνει τὸ παρὸν θεῖον καὶ ἱερὸν τετραεὐάγγελον [*sic*] | διὰ συνεργεί(ας) πόθου καὶ ἐξόδου τοῦ εὐγενῆ καὶ ἐν- | τίμου ἀνδρὸς, κυρ(οῦ) Νικολάου τοῦ Λαρδέα. | γραφὲν δὲ καὶ παρ᾽ ἐμοὶ τοῦ εὐτελοῦς καὶ ἀβρω- | τίμου πάντων μερόπων καὶ χωρικοῦ γραφέ(ως). | Θεοδώρου τοῦ Κοτζᾶ· ἐκ χώρας Μεθώνης. | τελειωθὲν ἐν ἔτει συστάσεως κόσμου, | ,ϛϡλη΄ ἰνδ(ικτίωνος) η΄· | ἀπὸ δὲ τῆς ἐνσάρκου οἰκονομί(ας), ,αυλ΄· | κ(α)τ(ὰ) μὴν, μαΐῳ | λα΄. | ψσασ βξσν, εϟβ ϛλμθ εϟω | ψλχω θϟσν θξβν [= τῷ Θ(ε)ῷ ἡμῶν εἴη δόξα εἰς τοὺς αἰών(ας) ἀμήν]. Translation: Glory, honor, and power to Christ, who fulfilled the prophecy, and also to the Virgin Mother; all-hallowed Theotokos, because of her advocacy this book is finished. This divine and sacred tetraevangelion was completed through collaboration and because of desire and expense of the noble and honored man, kyr Nikolaos of Lardea. [This book] was copied by me, [most] worthless and flawed among all good people, a villager, scribe Theodoros Kotzas from the region of Methoni. [The book] was finished in the year 6938 from the Creation of the World, in the eighth indiction; from the year of the Incarnation [of Christ], [in the year] 1430. Glory to God forever. Amen.

NON-SCRIBAL NOTES: An ownership note is on the back-cover pastedown in black ink: ἐτοῦτο τὸ βιβλίον | εἶναι ἀπὸ τὸν ἅγιον [*sic*] Νικόλαον [*sic*] | ἀπὸ Τρίκαλα. Translation: This book is from the <church or monastery> of St. Nicholas in Trikala.

BINDING: The binding is Greek, probably of the sixteenth or seventeenth century, when textile and embroidered bindings were popular.[138] It consists of 12 mm thick wooden boards covered with worn brocade (silk woven with red, yellow, blue, and metal [silver-wrapped] threads; pl. 83); the brocade is missing on the back cover and on part of the spine. The sewing and the plain spine lining cloth on the spine are partially exposed. The wood of the back cover has been damaged by bookworms. The primary endbands are sewn with plain thread; and the secondary endbands, with blue and white threads in chevron pattern. There are two small holes in the front-cover fore-edge, which indicate that metal pegs for the fasteners are missing. On the back

137. On Athens cod. 2603, see Spatharakis, *Corpus of Dated Illuminated Greek Manuscripts*, 1:68–69 (cat. no. 281), 2: figs. 498–500; Marava-Chatzinicolaou and Toufexi-Paschou, *Catalogue*, 2:241–247 (cat. no. 66), figs. 470–474. On Paris. gr. 12, see Spatharakis, *Corpus of Dated Illuminated Greek Manuscripts*, 1:69 (cat. no. 283), 2: figs. 502–503.

138. See, for example, *Bodleian Library*.

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cover two braided leather anchors remain from the missing straps. The front cover does not have a pastedown, and the wood and zigzag bridle sewing are exposed; the back cover has a paper pastedown. The manuscript is sewn at four stations.

ORIGIN AND PROVENANCE: The manuscript was executed in 1430 by the local scribe (a "villager") Theodoros Kotzas from Methoni (probably Methoni, Pieria, in Greek Macedonia, not far from Thessaloniki). The commissioner of the manuscript was a local nobleman, Nikolaos from Lardea (in the Byzantine period, Lardea was part of Greek Macedonia and Thrace; it is now in Bulgaria). Later the manuscript belonged to a church or monastery of St. Nicholas in Trikala. The manuscript was purchased for Baroness Burdett-Coutts (no. III. 10 in her collection). It was acquired by the University of Michigan at the Burdett-Coutts sale in May 1922. Sotheby, Wilkinson and Hodge, *The Burdett Coutts Library*, lot 187.

BIBLIOGRAPHY: De Ricci and Wilson, *Census*, 2:1109; Clark, *Descriptive Catalogue*, 305–308; Spatharakis, *Corpus of Dated Illuminated Greek Manuscripts*, 1:70 (cat. no. 289), 2: figs. 512–514 (the captions for figs. 512 and 513 should be switched); Tchernetska, "Burdett-Coutts Collection," 23; Cataldi Palau, "Epirus," 36–37; Alvarez, Kropf, and Verhoogt, *Sacred Hands*, 46–49, 52–55.

29. Mich. Ms. 31 (Diktyon 888)

Gospel Lectionary (GA *l* 224)

<Epiros>, s. xiii$^{3/4}$–xiv$^{1/4}$

CONTENTS

1. Fol. 1r (originally blank flyleaf): Two lections, non-scribal (dated 1562 CE). First lection, inc.: Εἰ γὰρ ὁ δι᾽ἀγγέλων λαληθεὶς . . . ; des.: . . . διὰ παθημάτων τελειῶσαι (Hebr. 2:2–10). Second lection (identified by Kenneth Clark), inc.: Εἶπεν ὁ Κ(ύριο)ς τοῖς ἑαυτοῦ μαθηταῖς· ὁ ἀκούων ὑμῶν . . . ; des.: . . . ἐγένετο εὐδοκία ἔμπροσθέν σου (Luke 10:16–21). Fol. 1v (originally blank flyleaf): It now contains a manuscript number in the Burdett-Coutts collection: III 34. There is also an erased and illegible note by a later hand.
2. Fols. 2r–36r: Readings from the Gospel of John (daily). Cf. Gregory, *Textkritik*, 1:344–347.[139]
3. Fols. 36r–59r: Readings from the Gospel of Matthew (Saturday and Sunday only). Cf. Gregory, *Textkritik*, 1:347–353.
4. Fols. 59r–83r: Readings from the Gospel of Luke (Saturday and Sunday only). Lacuna of two folios between fols. 68v and 69r: des. mut. . . . καὶ ἐκόπτοντο αὐτήν. ὁ δὲ[(Luke 8:52); inc. mut.]ἀν(θρώπ)ου τινὸς πλουσίου εὐφόρησεν ἡ χώρα . . . (Luke 12:16). Cf. Gregory, *Textkritik*, 1:353–361.

139. Kenneth Clark erroneously stated that the Readings from the Gospel of John begin on fol. 1v. The Readings begin on fol. 2r; consequently, all Clark's folio numbers must be changed upward by one digit. See Clark, *Descriptive Catalogue*, 308–309.

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5. Fols. 83r–94v: Readings for the Vigils (Παννυχίδες) and for Lent (Νηστεῖαι). Cf. Gregory, *Textkritik*, 1:361–362.
6. Fols. 94v–119v: Readings for Holy Week (Ἡ ἁγία καὶ μεγάλη ἑβδομάς), includes the Washing of the Feet (νιπτήρ). Cf. Gregory, *Textkritik*, 1:362.
7. Fols. 119v–142r: The Twelve Passion readings (Πάθη). Cf. Gregory, *Textkritik*, 1:363.
8. Fols. 142r–156v: Readings for Good Friday (for the Hours and the Liturgy) and Holy Saturday (Ὧραι). Cf. Gregory, *Textkritik*, 1:363.
9. Fols. 156v–207v: The Menologion. Cf. Gregory, *Textkritik*, 1:365–386. Fol. 207v: Scribal colophon.

PHYSICAL DESCRIPTION: Parchment, fols. 207 (including an original parchment flyleaf numbered 1 at the beginning of the manuscript). Modern foliation in pencil is in the upper right corner; one folio between fols. 203 and 204 is not numbered. Measurements: 260–265 × 196–205 mm; one col.; written surface is 182–192 × 122–130 mm. The text is written in twenty-one to twenty-two lines with interlinear spacing of 8–9 mm. The ruling pattern is 00D1 (the ruling system is 1).[140] Pricking is in the outer side margin in the shape of large slits and triangles. Top and bottom margin pricking was mostly cropped during the rebinding. There are twenty-six quires; collation: $1–8^8$, $9^{8–2}$, $10–26^8$. The ninth quire lacks the fourth and fifth folios. The quires were signed "α′–κς′" by the scribe in the lower left corner of the first recto and in the lower right corner of the last verso of each quire. In addition, there are one, two, or three crosslets in the top margin of the first recto of each quire. The ink varies from light to dark brown with a grayish tint. The parchment is of poor quality, thick, warped, yellowish (flesh side), and yellow (hair side). There are many imperfections: scalloping, holes, and dark hair follicles. There are wax stains and soiling.

SCRIPT: One scribe executed the manuscript, the priest Romanos Eirenopoulos.[141] His script is small, vertical, very clear archaizing minuscule (pl. 84). The script is uniform; only zetas in the shape of the numeral 3 are slightly enlarged. The strokes of all letters are significantly reduced. The script was identified by Annaclara Cataldi Palau as Epirotan "flat style."[142] Similar scripts can be found in manuscripts dated from the last quarter of the thirteenth century to the first quarter of the fourteenth, such as Ms. Roe 22, 1286 CE (scribe L), Bodleian Library, Oxford; and Ms. 2499, EBE, Athens, executed by the scribe Leo in 1311 CE.[143]

DECORATION: There is one partially mutilated rectangular headband at the beginning of the manuscript. It was executed in hollow-bar style with the brown ink of the text and with bright red ink (pl. 85). The readings are separated with long or short division bars, which are executed in red ink and decorated with large double

140. The ruling pattern was identified as 00A1 in Cataldi Palau, "Epirus," 39.

141. See Vogel and Gardthausen, *Die griechischen Schreiber*, 395; and Trapp, Walther, and Beyer, *Prosopographisches Lexikon der Palaiologenzeit*, 3: no. 5982.

142. See Vogel and Gardthausen, *Die griechischen Schreiber*, 395; and Trapp, Walther, and Beyer, *Prosopographisches Lexikon der Palaiologenzeit*, 3: no. 5982.

143. On Ms. Roe 22, see Turyn, *Dated Greek Manuscripts* (Great Britain), 47–56, pl. 39. On Athens cod. 2499, see Marava-Chatzinicolaou and Toufexi-Paschou, *Catalogue*, 2:136–139 (cat. no. 30), figs. 302–305.

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"wings" (pl. 84).[144] Initial epsilons and taus are executed in bright red ink. Taus are decorated in the Epirotan style, with knotted stems and elongated "wings," which descend from the horizontal bar (pl. 87). Epsilons are executed with a compass (pls. 84–86). Similar decoration can be found in manuscripts produced in Epiros at the end of the thirteenth century and in the first half of the fourteenth, such as Ms. 4080, EBE, Athens.[145]

COLOPHON: The scribal colophon is on fol. 207v; the lower two-thirds of the colophon faded and was restored by a different hand: Δόξα τῷ λόγῳ τῷ δόντι τέλος· ἀμήν. | μέμνησο τοῦ γράψαντος Ρωμανοῦ ἱερέ(ως) ἁμαρτ(ω)λ(οῦ). | Ἐτελιώθη τὸ θεῖον καὶ ἅγιον [*sic*] τοῦ Χ(ριστο)ῦ εὐα- | γγέλιον· δἰ᾽ ἐξόδου καὶ συνδρομῆς κυ- | ροῦ [the name is erased] τοῦ διποτυτου [δεσποτάτου <of Epiros>?]. The text after the word "διποτυτου" was erased or faded and was restored by a different hand: <ἅμα> τη <συμ>- | βιος [*sic*] α(ὐ)τοῦ κυρὰς [the name is erased] διὰ ψυχηκοις (αὐ)- | τῶν σ(ωτη)ρίας ὅτι καὶ ἀνετεθη εἰς τὸν πανσε- | πτον θεῖον καὶ ἅγιον ναὸν τῆς ὑπὲράγίας | Θ(εοτό)κου της Βουνίτησσας της κε παρ αυ- | τῶν ἀνεγερθησις καὶ δια χειρὸς ἐμοῦ | Ρωμανοὺ ἱερέως ἁμαρτωλοῦ ταπει- | νοῦ καὶ ἀναξιου τοῦ Ἠρηνοπούλου | καὶ ὅσοι ἀδελφοι καὶ π(ατέ)ρες αναγινωσκετ(ε) | <αὐτὸν> εὔχεσθε κἀμοὶ τῶ ἀναξιω καὶ τα- | <πει>νω ὁπως ελεὴθῶ ἐν ἡμέρα της | κρίσεως ἀμην. Μνησθ(η)τη μου και σοι κυρά [the left corner of the folio with the name is torn] <συν?> τω δο(υ)λ(ω) σου Ρωμανο ἱερει ἀμην. Translation: Glory to the Word, which allowed me to finish [this Gospel]. Amen. Remember the scribe, the sinful priest Romanos. The divine and sacred Gospel of Christ was completed with the support and expenditure of kyr [name erased] <from the Despotate of Epiros?> and his spouse, kyra [name erased], for their spiritual salvation, because it was donated to the all-holy, divine, and sacred church of Hyperagia Theotokos of Bounitissa, which was restored by them and by me, the sinful, humble, and worthless priest Romanos Eirenopoulos. Brothers and fathers who read [this book], pray for my worthless and humble self, that I may be granted mercy on the Day of Judgment, amen. [Christ], remember me and my spouse [the left corner of the folio with the name is torn], your servant, the priest Romanos, amen.

NON-SCRIBAL NOTES: On fol. 1r there is a date (written without diacritics): Ετου [*sic*] ζο (in the year 7070 = 1562 CE). On the back-cover pastedown there is a semi-erased and faded ownership note with the name of a hieromonk Gregorios, whose hand is different from that of the lection notes.

BINDING: The binding is Greek and most likely original; it consists of 14 mm thick hardwood boards covered with worn and torn medium brown leather, probably calf. The turn-ins are deep. In the middle of the front cover is an imprint of a metal cross (90 × 70 mm), which is missing, and imprints with holes of missing metal bosses. The leather on the spine and part of the back cover is missing, and plain spine lining cloth is exposed. Two holes for missing pegs are on the front fore-edge, and holes on the back cover are for missing leather straps. The front cover has no pastedown; the wood and bridle zigzag sewing are exposed. There is one original parchment pastedown on the back cover, which has been damaged by bookworms. The primary

144. See also Cataldi Palau, "Epirus," pl. 13.
145. Cataldi Palau, "Epirus," 46, pls. 3, 23.

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endbands are sewn with plain thread. Only small fragments of yellow thread remain from the secondary endbands. The manuscript is sewn at four stations.

ORIGIN AND PROVENANCE: The manuscript was most likely executed in Epiros in the last quarter of the thirteenth century or the first quarter of the fourteenth by the priest Romanos Eirenopoulos. The manuscript was commissioned by a couple, husband and wife, whose names are thoroughly erased and illegible in the colophon. The couple donated the manuscript to the church of Hyperagia Theotokos of Bounitissa (possibly Vonitsa/Bonditsa south of Arta, a city in Epiros), which they helped restore. In 1562 an anonymous scribe added two lection notes. Later the manuscript was in the possession of a hieromonk named Gregorios. The manuscript was purchased for Baroness Burdett-Coutts (no. III. 34 in her collection). It was acquired by the University of Michigan at the Burdett-Coutts sale in May 1922. Sotheby, Wilkinson and Hodge, *The Burdett Coutts Library*, lot 189.

BIBLIOGRAPHY: De Ricci and Wilson, *Census*, 2:1109 (attribute ms. to s. xiii); Clark, *Descriptive Catalogue*, 308–309 (attributes ms. to s. xiv); Cataldi Palau, "Epirus," 39–40, pls. 12, 13 (attributes ms. to s. xiv); Tchernetska, "Burdett-Coutts Collection," 23; Džurova and Canart, *Siianieto na Vizantiia*, 123.

30. Mich. Ms. 32 (Diktyon 889)

Gospel Lectionary, incomplete (GA *l* 227)

<Epiros?>, s. xiii[2]

CONTENTS

1. Fols. 1r–5r: Readings from the Gospel of John (daily); the beginning is missing. Inc. mut.:]αἰτήσητε ἐν τῷ ὀνόματί μου . . . (John 14:13). Cf. Gregory, *Textkritik*, 1:344–347.
2. Fols. 5r–14bisv: Readings from the Gospel of Matthew (Saturday and Sunday only); the end is missing. Des. mut.: . . . παρὰ δὲ Θ(ε)ῷ πάντα δυνατά[(Matt. 19:26). Cf. Gregory, *Textkritik*, 1:347–353. Lacuna of eight folios between fols. 14bisv and 15r.
3. Fols. 15r–24v: Readings from the Gospel of Luke (Saturday and Sunday only), incomplete. Inc. mut.:]άμάρτει [*sic*] εἰς σὲ καὶ ἐπτάκις [*sic*] (Luke 17:4); des. mut.: . . . οὐκ εἶπόν σοι[(John 11:40). Lacuna of eight folios between fols. 15v and 16r: des. mut. . . . αὐτῶν ἐν τάχει[(Luke 18:8); inc. mut.]τράχιλον [*sic*] αὐτοῦ . . . (Luke 15:20). Cf. Gregory, *Textkritik*, 1:353–361.
4. Fols. 25r–40v: Readings for Holy Week (Η ἁγία καὶ μεγάλη ἑβδομάς). Cf. Gregory, *Textkritik*, 1:362.
5. Fols. 40v–55v: The Twelve Passion readings (Πάθη). Cf. Gregory, *Textkritik*, 1:363.
6. Fols. 56r–62r: Readings for Good Friday (for the Hours and the Liturgy) and Holy Saturday (Ὧραι); the beginning is missing. Inc. mut.: <παρε>]στηκῶς [*sic*] ἐξ ἐναντίας αὐτοῦ . . . (Mark 15:39). Cf. Gregory, *Textkritik*, 1:363.

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7. Fols. 62r–83v: The Menologion, incomplete (September 1–March 16 only). Cf. Gregory, *Textkritik*, 1:365–386.

PHYSICAL DESCRIPTION: Parchment, fols. 85 (numbered 1–83).[146] There are no flyleaves. Measurements: 230–238 × 188–190 mm; one col.; written surface is 160–173 × 125–130 mm. The text is written in twenty-five (occasionally twenty-three) lines with interlinear spacing of 7 mm. The ruling pattern is 32C1 (the ruling system is 1). Pricking (large slits) is on outer margins of many folios. Thirteen quires of an unknown total number remain; collation: <1–3>, 4^{8}, 5^{8-1}, <6>, 7^{8-7}, 8^{8-1}, 9^{4-2}, $10–13^{8}$, 14^{8-2}, $15–16^{8}$, 17^{8-2}. The fifth quire lacks the eighth folio; the seventh quire lacks the first seven folios; the eighth quire lacks the first folio; the ninth quire is a binion and lacks the third and fourth folios; the fourteenth quire lacks the first two folios; and the seventeenth quire lacks the last two folios. There are three sets of scribal quire signatures (δ′–θ′, α′–δ′, and α′–γ′). The first set is for the readings from John, Matthew, and Luke; the second is for the readings for Holy Week, the Twelve Passion, and Good Friday and Holy Saturday; and the third is for the Menologion. The signatures are located in the lower left corner of the first recto and in the lower right corner of the last verso of each quire. The ink is light to medium brown with a grayish tint. The parchment is of poor quality, thick, warped, yellowish (flesh side), and brownish-yellow (hair side). Many folios have dark hair follicles over the entire surface of the hair side. Some bottom margins are cut off. There are wax stains and soiling.

SCRIPT: One anonymous scribe executed the manuscript. His script is small, traditional archaizing minuscule with a slight inclination to the right. The script is a good imitation of the eleventh-century writing style *Perlschrift* (pl. 88). Similar scripts can be found in codd. gr. 856, BNF, Paris, executed in 1296 by the scribe Paulos Evergetinos; and in Mich. Ms. 83, attributed by Annaclara Cataldi Palau to the second half of the thirteenth century.[147]

DECORATION: There are five narrow, rectangular headbands (fols. 6r, 19v, 25r, 40v, and 62r), which were probably executed by the scribe himself. The headbands were executed with bright red ink (some dull green pigment was used in only one headband on fol. 25r). All five headbands adhere to the same design: a narrow double line forms a border, and an inner field is divided by double lines into semicircles, rhombs, triangles, or squares. The subfields are filled with small trefoils, quatrefoils, or rosettes. The headbands are also decorated with finials, which resemble heart-shaped, stylized leaves (pl. 88).

Most initials were executed by the scribe in the same bright red ink as in the headbands, but some initials were also colored with dull, pale green and blue pigments. The initials are similar to those in manuscripts executed in Epiros and are decorated with knots and stylized flowers. Horizontal bars of many initial epsilons are in the shape of a blessing hand (pl. 88). Similar initials can be found in Mich. Ms. 83.

COLOPHON: None.

146. Two folios, 14bis and 25bis, are not numbered.

147. On Paris. gr. 856, see Astruc et al., *Les manuscrits grecs datés des XIIIe et XIVe siècles*, 73–74 (cat. no. 30), pls. 75–76. On Mich. Ms. 83, see Cataldi Palau, "Epirus," 44–45, pl. 19. Mich. Ms. 83 is described and analyzed in volume 2 of this catalogue.

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NON-SCRIBAL NOTES: There is occasional scribbling by later hands in charcoal ink. A note in charcoal ink with a date 1770 or 1779 is on fol. 62v. The note is written in sloppy cursive and refers to a war that broke out that year involving the city of Trikala in Thessaly.[148]

BINDING: The manuscript has lost its cover and is kept in a box. The quires are held together with a thick, plain spine lining cloth and damaged and cracked spine leather. The spine is incurved and has a concave shape. There are fragments of plain primary endbands and red, yellow, and blue secondary endbands. Five V-shaped knife cuts at the spine side of the quires indicate two kettle stations and three sewing stations.

ORIGIN AND PROVENANCE: The manuscript was probably executed in the second half of the thirteenth century in Epiros. The manuscript was purchased for Baroness Burdett-Coutts (no. III. 52 in her collection). It was acquired by the University of Michigan at the Burdett-Coutts sale in May 1922. Sotheby, Wilkinson and Hodge, *The Burdett Coutts Library*, lot 190.

BIBLIOGRAPHY: De Ricci and Wilson, *Census*, 2:1109 (attribute ms. to s. xiv); Clark, *Descriptive Catalogue*, 309–310 (attributes ms. to s. xiv); Tchernetska, "Burdett-Coutts Collection," 23.

31. Mich. Ms. 33 (Diktyon 890)

Gospel Lectionary, incomplete (GA *l* 313)

s.xiii^{2}–xiv^{in}

CONTENTS

1. Fols. 1r–16r: Readings from the Gospel of John (daily); the beginning is missing. Inc. mut.:]ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον . . . (John 6:14). Cf. Gregory, *Textkritik,* 1:344–347.
2. Fols. 16r–89v: Readings from the Gospel of Matthew (daily); the end is missing. Des. mut.: . . . ὁ δὲ οὐκ ἀ[<πεκρίθη> (Matt. 15:23). Lacunae of one folio between fols. 23v and 24r: des. mut.: . . . ἀπὸ τοῦ ὀφθαλμοῦ σου[(Matt. 7:4), inc. mut.:]Τῷ καιρῷ ἐκείνῳ· περιπατῶν ὁ Ἰ(ησοῦ)ς . . . (Matt. 4:18); one folio between fols. 79v and 80r: des. mut.: . . . ἐν ταῖς συναγωγ(αῖς)[(Matt. 23:6), inc. mut.: <βασι>]λεὺς θεάσασθαι . . . (Matt. 22:11); and one folio between fols. 82v and 83r: des. mut.: . . . ὁ δὲ λέγει αὐτοῖς· πό[<σους> (Mark 6:38), inc. mut.: <ἀνέ>]βη πρὸς αὐτοὺς . . . (Mark 6:51). Cf. Gregory, *Textkritik*, 1:347–353.
3. Fols. 90r–175v: Readings from the Gospel of Luke (daily); the end is missing. Des. mut.: . . . ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις[(Matt. 6:13). Lacunae of one folio between fols. 128v and 129r: des. mut.: . . . οἱ Φαρισαῖοι καὶ[(Luke 15:2), inc. mut.:]τί ποιήσω· ἵνα ὅταν μετασταθῶ . . . (Luke 16:4); one folio be-

148. I thank Stratis Papaioannou for his help in reading this note.

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tween fols. 134v and 135r: des. mut.: . . . καὶ εἶπεν αὐτῇ· γύναι·[(Luke 13:12), inc. mut.:]τὰ πρὸς εἰρήνην σου· . . . (Luke 19:42); and ten folios between fols. 163v and 164r: des. mut.: . . . ἦλθε(ν) γυνὴ, ἔχουσα ἀλά[<βαστρον> (Mark 14:3), inc. mut.:]ἴδε Ἠλίαν φωνεῖ· . . . (Mark 15:35). Cf. Gregory, *Textkritik*, 1:353–361.

4. Fols. 176r–188r: Readings for the Vigils (Παννυχίδες) and Lent (Νηστεῖαι); the beginning is missing. Inc. mut.:]φέρειν ἀφ' ἑαυτοῦ . . . (John 15:4). Cf. Gregory, *Textkritik*, 1:361–362.
5. Fols. 188v–208v: Readings for Holy Week (Η ἁγία καὶ μεγάλη ἑβδομάς); the end is missing. Des. mut.: . . . καθίσατε αὐτοῦ[(Matt. 26:36). Lacunae of one folio between fols. 198v and 199r: des. mut.: . . . εἰσῆλθε(ν) Νῶε εἰς τὴν κιβω[<τόν> (Matt. 24:38), inc. mut.:]μετὰ τῶν λαμπάδων αὐτῶν . . . (Matt. 25:4); and two folios between fols. 203v and 204r: des. mut.: . . . θεωρεῖ τὸν πέμψαντά με· ἐ[<γὼ> (John 12:45), inc. mut.:]πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ Θ(εο)ῦ . . . (Luke 22:16). Cf. Gregory, *Textkritik*, 1:362.

PHYSICAL DESCRIPTION: Parchment, fols. 209. Modern foliation in pencil is in the upper right corner, 1–208; one number after fol. 88 was missed, and the next folio is now numbered 88a. There are no flyleaves. Measurements: 340–350 × 282 mm; two cols.; written surface is 250 × 190–210 [90 + 20–25 + 85–100] mm. The text is written in twenty-one lines with interlinear spacing of 12 mm. The ruling pattern is 44E2 (the ruling system is 1). Thirty quires of an unknown total number remain; collation: <1–3>, 4^{8-5}, 5^{8-1}, 6^{8}, 7^{6-1}, 8–10^{8}, 11^{8-1}, 12–14^{8}, 15^{8-2}, 16^{8-2}, 17^{8}, 18^{8-2}, 19–21^{8}, 22^{8-1}, 23^{8-1}, 24–25^{8}, 26^{8-2}, <27>, 28^{8}, 29^{4}, 30^{8-1}, 31–32^{8}, 33^{8-3}, 34^{8-3}. The first three quires are missing; the fourth quire lacks the first five folios; the fifth quire lacks the sixth folio; the seventh quire is a ternion and lacks the sixth folio; the eleventh quire lacks the second folio; the fifteenth quire lacks the second and sixth folios; the sixteenth quire lacks the last two folios; the eighteenth quire lacks the last two folios; the twenty-second quire lacks the second folio; the twenty-third quire lacks the first folio; the twenty-sixth quire lacks the last two folios; the entire twenty-seventh quire is missing; the twenty-ninth quire is a binion; the thirtieth quire lacks the first folio; the thirty-third quire lacks the first, fifth, and eighth folios; and the thirty-fourth quire lacks the first, sixth, and eighth folios. Non-scribal quire signatures (ε′–λβ′ only) are in the top margin of the first recto of each quire (located above the first column). Most scribal signatures were trimmed during binding; only five remain (ι′, ιε′, ιθ′, λα′, and λβ′). They are located in the upper right corner of the first recto of quires. The ink is medium brown and dark brown with a grayish tint. The parchment is of poor quality, thick, warped, yellowish (flesh side), and yellow to brownish (hair side). There are many imperfections: scalloping, holes, patches, and dark hair follicles as well as wax stains and soiling. Large water stains are on several folios at the end of the manuscript.

SCRIPT: One anonymous scribe executed the manuscript. His script is large, static, almost vertical, archaizing minuscule, which was common in the second half of the thirteenth century or at the beginning of the fourteenth (pl. 89). The strokes of most letters are reduced. The distinctive letters include majuscule lambdas, which descend below the line; frequent "elephant-trunk" zetas; and an enlarged tachygraphic abbreviation for "καί." Similar script is found in Ms. 25, Panteleimonos Monastery, Mount

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Athos, Greece, which was attributed by Giancarlo Prato to the end of the thirteenth century.[149]

The day and week numbers for the relevant readings were written by the scribe in the top or bottom margins in pale brownish-red ink.

DECORATION: A small rectangular headpiece with interlace design is on fol. 90r at the beginning of the readings from the Gospel of Luke. It was executed in pale brownish-red ink, almost certainly by the scribe himself. Slightly floriated major initials are found throughout the manuscript; they were also executed in pale brownish-red ink.

COLOPHON: None.

NON-SCRIBAL NOTES: None.

BINDING: The manuscript is not bound and is kept in a box. The manuscript is sewn at five sewing stations plus two kettle stations, and the sewing is exposed. The primary endbands are sewn with plain thread, and there are traces of red and green threads left from the secondary endbands.

ORIGIN AND PROVENANCE: The manuscript was probably executed in the second half of the thirteenth century or at the beginning of the fourteenth. It is not possible to establish the place of production, although poor parchment and simple decoration point to a provincial origin. It was purchased for Baroness Burdett-Coutts (no. II. 5 in her collection). It was acquired by the University of Michigan at the Burdett-Coutts sale in May 1922. Sotheby, Wilkinson and Hodge, *The Burdett Coutts Library*, lot 191.

BIBLIOGRAPHY: De Ricci and Wilson, *Census*, 2:1109 (attribute ms. to s. xiv); Clark, *Descriptive Catalogue*, 310–311 (attributes ms. to s. xiv); Tchernetska, "Burdett-Coutts Collection," 23.

32. Mich. Ms. 34 (Diktyon 891)

Acts and Epistles (GA 223)

<Constantinople>, s. xiii$^{4/4}$

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1. Fols. 1r–5v: List of Acts and Epistles readings (lectionary tables) for the movable feasts. Title: Πίναξ ἄριστο(ς) τοῦ παρόντο(ς) βιβλίου. Subtitle: Τῇ Ἁγίᾳ καὶ Μεγ(ά)λ(ῃ) Κυριακῇ. Inc.: Τὸν μὲν πρῶτον λόγον. . . . Cf. Gregory, *Textkritik*, 1:344–361.

149. Prato, "Scritture librarie arcaizzanti," 151–93, esp. 173, pl. 12.

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2. Fols. 5v–7r: Euthalios Diakonos, Preface to the Acts of the Apostles (CPG 3640; BHG 156g). Title: Ὑπόθεσις τῆς βίβλου τῶν πράξεων τῶν ἐν αὐτῇ ἐκφερομένων ἁγίων ἀποστόλων. Inc.: Πράξεις ἀποστόλ(ων) τὸ βιβλίον τοῦτο καλεῖτ(αι). . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 85:645–649.
3. Fols. 7r–7v: Euthalios Diakonos, *Peregrinations of the Apostle Paul* (CPG 3640; BHG[a] 1457). Title: Ἀποδημία Παύλου. Inc.: Ἀπὸ Δαμασκοῦ ἤρξατο. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 85:649–652, 118:312–316 (ascribed to Oikoumenios); Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 367–368.
4. Fols. 7v–8v: Euthalios Diakonos, *On the Preaching and Martyrdom of the Apostle Paul* (CPG 3642; BHG 1456b). Title: Εὐθαλίου διακόνου περ(ὶ) τῶν χρόν(ων) τοῦ κηρύγματ(ος) τοῦ ἁγίου Παύλου· καὶ περ(ὶ) τῆς διὰ μαρτυρίου αὐτοῦ τελειώσεως. Inc.: Ἀναγκαῖον ἡγησάμ(ην) ἐν βραχὺ [*sic*; should be βραχεῖ] τ(ὸν) χρόνον. . . . Mill, *Novum Testamentum Graecum*, 252–253; Migne, *Patrologiae Cursus Completus, Series Graeca*, 85:708–713.
5. Fols. 8v–10v: List of chapter titles for the Acts of the Apostles. Title: Ἔκθεσις κεφαλαί(ων) τῶν πράξαι(ων) [*sic*] τῶν ἁγί(ων) ἀποστό(λων). Inc.: Ἐκ π(ατέ)ρων ἡμ(εῖς) κ(αὶ) διδασκάλ(ων). . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 85:652–664; Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 449–453.
6. Fols. 11r–110v: Acts of the Apostles. Title: Ἀρχὴ σὺν Θ(ε)ῷ ἁγίῳ τοῦ Πράξαποστόλου [*sic*]. Subtitle: Ταῦτ(α) λόγοιο Θ(ε)οῦ περικυδέα ἔργα μαθητῶ(ν). Inc.: Τὸν μὲν πρῶτον λόγον ἐποιησάμην. . . . Nestle et al., *Novum Testamentum Graece*, 320–408.
7. Fol. 110v: Subscription to the Acts of the Apostles: Τέλος τῶν πράξεων τῶν ἁγίω(ν) ἀποστόλων: αἳ παρὰ τοῦ ἁγίου ἀποστόλου Λουκᾶ συνεγράφησαν.
8. Fols. 110v–112v: Preface to the Epistle of Paul to the Romans.[150] Title: Ἐπιστολαὶ τοῦ ἁγίου Παύλ(ου) τοῦ ἀπο(στόλ)ου· ὧν πρώτ(η) τέτακται ἡ πρὸ(ς) Ῥωμαίους. Subtitle: Ὑπόθεσις τ(ῆς) πρὸ(ς) Ῥωμαί(ους) ἐπιστολ(ῆς) Παύλ(ου) τοῦ ἀπο(στόλ)ου. Inc. Ταύτ(ην) ἐπίστελλ(ει) ἀπὸ Κορίνθ(ου). . . . Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 339–340.
9. Fols. 113r–149r: The Epistle of Paul to the Romans. Title: Ἡ πρὸς Ῥωμαίους ἐπιστολ(ὴ) τοῦ μεγ(ά)λ(ου) Παύλ(ου). Subtitle: Ἀνδράσι Ῥωμαίοις τάδε γέγραφε Παῦλος. Inc.: Παῦλος δοῦλος Ἰ(ησο)ῦ Χ(ριστο)ῦ κλητὸς ἀπόστολος. . . . Nestle et al., *Novum Testamentum Graece*, 409–440.
10. Fol. 149r: Subscription to the Epistle of Paul to the Romans: Τέλ(ος) τῆς πρὸ(ς) Ῥωμαίους ἐπιστολῆς· ἥ τις ἐγράφη ἀπὸ Κορίνθ(ου)· διὰ Φοίβης διακόν(ου). Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 300; Nestle et al., *Novum Testamentum Graece*, 440.
11. Fols. 149r–150r: Preface to the First Epistle of Paul to the Corinthians. Title: Ὑπόθεσις τ(ῆς) πρὸς Κορινθ(ίους) α′ ἐπιστ(ο)λ(ῆς). Inc.: Ταύτην ἐπιστέλλει ἀπὸ Ἐφέσου. . . . Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 340–341.

150. In most Greek manuscripts the Catholic Epistles precede the Pauline Epistles. See Aland and Aland, *Text of the New Testament*, 79. This sequence differs from that in Nestle et al., *Novum Testamentum Graece*, where the Pauline Epistles precede the Catholic Epistles. Mich. Ms. 34 is one of the few Greek manuscripts in which the Pauline Epistles precede the Catholic Epistles. See Scrivener, *A Plain Introduction*, 72–73.

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12. Fols. 150v–185r: The First Epistle of Paul to the Corinthians. Title: Ἡ πρὸς Κορινθίους πρώτη ἐπιστολή. Subtitle: Ταῦτα χαράττει Παῦλος ναιετάουσι Κόρινθον.[151] Inc.: Παῦλος κλητὸς ἀπόστολος Ἰ(ησο)ῦ Χ(ριστο)ῦ. . . . Nestle et al., *Novum Testamentum Graece*, 441–472.
13. Fol. 185r: Subscription to the First Epistle of Paul to the Corinthians: Τέλ(ος) τῆς πρὸ(ς) Κορινθίους α′ ἐπιστολ(ῆς)· ἐγράφη δὲ ἀπὸ Φιλίππω(ν) διὰ Στεφανᾶ κ(αὶ) Φουρτουνάτου [*sic*] κ(αὶ) Ἀχαικοῦ κ(αὶ) Τιμοθ(έου). Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 300; Nestle et al., *Novum Testamentum Graece*, 472.
14. Fols. 185r–185v: Preface to the Second Epistle of Paul to the Corinthians; the end is missing. Title: Ὑπόθεσις τῆς πρὸς Κορινθίους δευτέρ(ας) ἐπιστολῆς. Inc.: Ταύτην ἐπιστέλλ(ει) ἀπὸ Μακεδονίας . . . ; des. mut.: . . . ἀλλὰ μετανοεῖν[. Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 341–342.
15. Fols. 186r–209v: The Second Epistle of Paul to the Corinthians; the beginning is missing. Inc. mut.: <παρα>]κλήσεως· ὁ παρακαλῶν ἡμᾶς . . . (2 Cor. 1:3). Nestle et al., *Novum Testamentum Graece*, 472–492.
16. Fol. 209v: Subscription to the Second Epistle of Paul to the Corinthians: Τέλ(ος) τῆς πρὸ(ς) Κορινθ(ίους) β′ ἐπιστολ(ῆς)· ἐγράφη δὲ ἀπὸ Φιλίππων· διὰ Τίτου καὶ Λουκᾶ. Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 300; Nestle et al., *Novum Testamentum Graece*, 492.
17. Fols. 209v–210r: Oikoumenios, The first preface to the Epistle of Paul to the Galatians [Sp.] (CPG 7475). Title: Ὑπόθεσις τῆς πρὸ(ς) Γαλάτας ἐπιστολῆς. Inc.: Ταύτην ἐπιστέλλ(ει) ἀπὸ Ῥώμης. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 118:1089.
18. Fol. 210r–v: Oikoumenios, The second preface to the Epistle of Paul to the Galatians [Sp.], ascribed in this ms. to Theodoret of Cyrrhus (CPG 7475. Title: Θεοδωρίτου. Inc.: Τὸ μὲν προοίμιον καὶ πᾶ(σα) σχεδ(ὸν) ἡ ἐπιστολὴ θυμοῦ γέμει·. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 118:1089–1092; Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 350–351.
19. Fols. 210v–222r: The Epistle of Paul to the Galatians. Title: Ἡ πρὸς Γαλάτας ἐπιστολή. Subtitle: Τ(οῖς) Γαλάταις ὁ μέγιστο(ς) ἐπισκήπτ(ει) τάδε Παῦλ(ος). Inc.: Παῦλος ἀπόστολος· οὐκ ἀπ᾽ ἀνθρώπων·. . . . Nestle et al., *Novum Testamentum Graece*, 493–503.
20. Fol. 222r: Subscription to the Epistle of Paul to the Galatians: Τέλ(ος) τῆς πρὸς Γαλάτας ἐπιστολ(ῆς)· ἐγράφη δὲ, ἀπὸ Ῥώμης. Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 300; Nestle et al., *Novum Testamentum Graece*, 503.
21. Fol. 222v: Preface to the Epistle of Paul to the Ephesians; the end is missing. Title: Ὑπόθεσις τῆς πρὸ(ς) Ἐφεσίους ἐπιστολ(ῆς). Inc.: Ταύτην ἐπιστέλλ(ει) ἀπὸ Ῥώμ(ης) . . . ; des. mut.: . . . ἀλλὰ ἀλη[<θινοί>. Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 343.
22. Fols. 223r–235r: The Epistle of Paul to the Ephesians; the beginning is missing. Inc. mut.:]εἶναι ἡμᾶς ἁγίους . . . (Eph. 1:4). Nestle et al., *Novum Testamentum Graece*, 503–514.

151. This subtitle and other subtitles to the Epistles in Mich. Ms. 34 can be found in a tenth-century manuscript: B 64 (184) (GA 1739), Great Lavra, Mount Athos, Greece, executed in Constantinople by the monk Ephraim. See *Six Collations*, 141–219, esp. 160–193.

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23. Fols. 235v–236r: The first preface to the Epistle of Paul to the Philippians. Title: Ὑπόθεσις τῆς πρὸ(ς) Φιλιππησίους ἐπιστολῆς. Inc.: Ταύτην ἐπιστέλλ(ει) ἀπὸ Ῥώμ(ης). . . . Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 343–344.
24. Fol. 236r–v: The second preface to the Epistle of Paul to the Philippians (ascribed in this ms. to Theodoret of Cyrrhus). Title: Θεοδωρίτου. Inc.: Οἱ Φιλιππήσιοι, τῆς Μακεδονίας ἦσαν. . . . Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 351.
25. Fols. 237r–245v: The Epistle of Paul to the Philippians. Title: Ἡ πρὸς Φιλιππησίους ἐπιστολή. Subtitle: Ταῦτ᾽ ἀγορεύει Παῦλος Φιλιππησίοισι. Inc.: Παῦλος καὶ Τιμόθεος δοῦλοι Ἰ(ησο)ῦ Χ(ριστο)ῦ. . . . Nestle et al., *Novum Testamentum Graece*, 515–522.
26. Fol. 245v: Subscription to the Epistle of Paul to the Philippians: Τέλος τῆς πρὸ(ς) Φιλιππησί(ους) ἐπιστολ(ῆς).
27. Fols. 245v–246r: The first preface to the Epistle of Paul to the Colossians. Title: Ὑπόθεσ(ις) τῆς πρὸ(ς) Κολασσαεῖς [*sic*] ἐπιστολ(ῆς). Inc.: Ταύτην ἐπιστέλλ(ει) ἀπὸ Ῥώμ(ης). . . . Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 344.
28. Fol. 246r–v: The second preface to the Epistle of Paul to the Colossians (ascribed in this ms. to Theodoret of Cyrrhus). Title: Θεοδωρίτου. Inc.: Ἐν πολλοῖς ὁ ἀπόστολος δηλοῖ. . . . Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 351–352.
29.. Fols. 247r–255r: The Epistle of Paul to the Colossians. Title: Ἡ πρὸς Κολασσαεῖς [*sic*] ἐπιστολή. Subtitle: Ταῦτα Κολασσαεῦσι [*sic*] διδασκαλίη παρὰ Παύλ(ου). Cf. Scrivener, *An Exact Transcript of the Codex Augiensis*, 505. Inc.: Παῦλος ἀπόστολος Ἰ(ησο)ῦ Χ(ριστο)ῦ. . . . Nestle et al., *Novum Testamentum Graece*, 523–531.
30. Fol. 255r: Subscription to the Epistle of Paul to the Colossians: Τέλ(ος) τ(ῆς) πρὸ(ς) Κολασσαεῖς [*sic*] ἐπιστολ(ῆς)· ἐγράφη ἀπὸ Ῥώμης· διὰ Τυχικοῦ κ(αὶ) Ὀνησίμου. Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 300; Nestle et al., *Novum Testamentum Graece*, 531.
31. Fol. 255r–v: Preface to the First Epistle of Paul to the Thessalonians. Title: Ὑπόθεσις τῆς πρὸ(ς) Θεσσαλονικεῖς ἐπιστολ(ῆς). Inc.: Ταύτ(ην) ἐπιστέλλ(ει) ἀπὸ Ἀθηνῶν. . . . Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 344–345.
32. Fols. 255v–263v: The First Epistle of Paul to the Thessalonians. Title: Ἡ πρὸ(ς) Θεσσαλονικεῖς α′ ἐπιστολή. Subtitle: Θετταλικ(οῖς) πολίταις τάδε κῆρυξ οὐ(ρα)νοφοίτης. *Six Collations,* 186. Inc.: Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος·. . . . Nestle et al., *Novum Testamentum Graece*, 531–538.
33. Fol. 263v: Subscription to the First Epistle of Paul to the Thessalonians: Τέ(λος) τῆς πρὸ(ς) Θεσσαλονικεῖς α′ ἐπιστολ(ῆς)· ἥτις ἐγράφη ἀπὸ Ἀθ(η) ν(ῶν). Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk 1: 300; Nestle et al., *Novum Testamentum Graece*, 538.
34. Fols. 263v–264v: The first preface to the Second Epistle of Paul to the Thessalonians. Title: Ὑπόθεσ(ις) τ(ῆς) πρὸ(ς) Θεσσαλονικεῖς β′ ἐπιστολῆς. Inc.: Ταύτ(ην) ἐπιστέλλ(ει) ἀπὸ Ῥώμης. . . . Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 345–346.
35. Fols. 264v–265r: The second preface to the Second Epistle of Paul to the Thessalonians (ascribed in this ms. to Theodoret of Cyrrhus). Title: Θεοδωρίτου.

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Inc.: Ἐπειδὴ ἐν τῇ πρώτῃ ἐπιστολῃ ἔγραψεν. . . . Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 352.

36. Fols. 265r–269r: The Second Epistle of Paul to the Thessalonians. Title: Ἡ πρὸ(ς) Θεσσαλονικεῖς β′ ἐπιστολή. Subtitle: Ἀνδράσι Θεσαλίης [*sic*], τὰ δεύτερα, οὐ(ρά)νιος φ(ῶς). Inc.: Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος. . . . Nestle et al., *Novum Testamentum Graece*, 538–542.
37. Fol. 269r: Subscription to the Second Epistle of Paul to the Thessalonians: Τέλ(ος) τῆς πρὸ(ς) Θεσσαλονικ(εῖς) ἐπιστολ(ῆς)· ἐγράφει [*sic*] ἀπὸ Ἀθην(ῶν). Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 300; Nestle et al., *Novum Testamentum Graece*, 542.
38. Fol. 269r–v: The first preface to the First Epistle of Paul to Timothy. Title: Ὑπόθεσις τῆς πρὸ(ς) Τιμόθ(εον) α′ ἐπιστολῆς. Inc.: Ταύτ(ην) ἐπιστέλλ(ει) ἀπὸ Μακεδονίας. . . . Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 347–348.
39. Fol. 270r: The second preface to the First Epistle of Paul to Timothy (ascribed in this ms. to Theodoret of Cyrrhus). Title: Θεοδωρίτου. Inc.: Τί δήπ(ο)τ(ε) κ(αὶ) ἄλλ(ους) ἔχ(ων) μαθητ(ὰς) ὁ Παῦλο(ς). . . . Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 353.
40. Fols. 270r–279r: The First Epistle of Paul to Timothy. Title: Ἡ πρὸς Τιμόθεον α′ ἐπιστολή. Subtitle: <Τι>μοθέῳ ἑταίρῳ Παῦλο(ς) διελέξατο ταῦτα. Inc.: Παῦλος ἀπόστολος Ἰ(ησο)ῦ Χ(ριστο)ῦ κατ᾽ ἐπιταγὴν Θ(εο)ῦ π(ατ)ρ(ὸ)ς. . . . Nestle et al., *Novum Testamentum Graece*, 542–550.
41. Fol. 279r–v: Subscription to the First Epistle of Paul to Timothy: Τέλος τ(ῆς) πρὸ(ς) Τιμόθ(εον) α′ ἐπιστολῆς. Ἐγράφει [*sic*] ἀπὸ Λαοδικείας ἥτις ἐστὶ μητρόπολις Φρυγίας τῆς Καπατιανῆς [*sic*; should be Πακατιανῆς]. Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 300; Nestle et al., *Novum Testamentum Graece*, 550.
42. Fols. 279v–280r: The first preface to the Second Epistle of Paul to Timothy. Title: Ὑπόθεσις τῆς πρὸ(ς) Τιμόθ(εον) β′ ἐπιστολῆς. Inc.: Ταύτην ἐπιστέλλ(ει) ἀπὸ Ῥώμ(ης) πάλιν. . . . Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 348–349.
43. Fol. 280r: The second preface to the Second Epistle of Paul to Timothy (ascribed in this ms. to Theodoret of Cyrrhus). Title: Θεοδωρίτου. Inc.: Τί δήποτε δευτέραν γράφει πρὸς αὐτὸν ἐπιστολήν·. . . . Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 353.
44. Fols. 280v–287r: The Second Epistle of Paul to Timothy. Title: Ἡ πρὸ(ς) Τιμόθεον β′ ἐπιστολή. Subtitle: Καὶ ταῦτα πρὸ(ς) Τιμόθ(εον) · Παύλοιο ἐφετμαί. Inc.: Παῦλος ἀπόστολος Ἰ(ησο)ῦ Χ(ριστο)ῦ διὰ θελήματος Θ(εο)ῦ. . . . Nestle et al., *Novum Testamentum Graece*, 550–556.
45. Fol. 287r: Subscription to the Second Epistle of Paul to Timothy: Τέλ(ος) τῆς πρὸ(ς) Τιμόθ(εον) β′ ἐπιστ(ο)λ(ῆς): τῆς Ἐφεσί(ων) ἐκκλη(σίας) ἐπίσκοπ(ον) χειροτονηθ(έν)τ(α)· ἐγράφη δὲ ἀπὸ Ῥώμ(ης)· ὅτε ἐκ δευτέρ(ου) παρέστ(η) Παῦλος· τῷ καίσαρι Ῥώμ(ης) Νέρωνι: στίχ(οι) ροβ′. Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 300; Nestle et al., *Novum Testamentum Graece*, 556.
46. Fol. 287r–v: The first preface to the Epistle of Paul to Titus. Title: Ὑπόθεσις τῆς πρὸ(ς) Τῖτον [*sic*] ἐπιστολ(ῆς). Inc.: Ταύτ(ην) ἀποστέλλ(ει) ἀπὸ Νικοπόλ(εως). . . . Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 349.

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47. Fols. 287v–288r: The second preface to the Epistle of Paul to Titus (ascribed in this ms. to Theodoret of Cyrrhus). Title: Θεοδωρίτου. Inc.: Ὁ Τῖτο(ς) [*sic*] θαυμάσιος τὶς ἦν μαθητ(ὴς) τοῦ Παύλ(ου). . . . Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 353.
48. Fols. 288r–292r: The Epistle of Paul to Titus. Title: Ἡ πρὸς Τῖτον [*sic*] ἐπιστολῆ [*sic*]. Subtitle: Ταῦτ(α) παραίφασ(ις) ἐστὶ φίλῳ Τίτῳ παρὰ Παύλου. Inc.: Παῦλος δοῦλος Θ(εο)ῦ· ἀπόστολος δὲ Ἰ(ησο)ῦ Χ(ριστο)ῦ. . . . Nestle et al., *Novum Testamentum Graece*, 556–560.
49. Fol. 292r: Subscription to the Epistle of Paul to Titus: Τέ(λος) τῆς πρὸ(ς) Τῖτον ἐπιστ(ο)λ(ῆς): τῆς Κρητ(ῶν) ἐκκλη(σίας) ἐπίσκοπ(ον) χειροτονηθέντ(α)· ἐγράφει ἀπὸ Νικοπόλ(εως) τῆς Μακεδονίας. Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 300; Nestle et al., *Novum Testamentum Graece*, 560.
50. Fol. 292r: The first preface to the Epistle of Paul to Philemon. Title: Ὑπόθεσις τῆς πρὸ(ς) Φιλήμονα ἐπιστολῆς. Inc.: Ταύτ(ην) ἐπιστέλλ(ει) ἀπὸ Ῥώμης. . . . Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 349.
51. Fol. 292r–v: The second preface to the Epistle of Paul to Philemon (ascribed in this ms. to Theodoret of Cyrrhus). Title: Θεοδωρίτου. Inc.: Ὁ Φιλήμων θαυμάσιος τὶς ἦν ἀνήρ·. . . . Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 353–354.
52. Fols. 293r–294v: The Epistle of Paul to Philemon. Title: Ἡ πρὸς Φιλήμονα ἐπιστολή. Subtitle: Παῦλ(ος) ἐπιστ(έ)λλ(ει) τάδε βαιὰ Φιλήμονι πιστῷ. Inc.: Παῦλος δέσμιος Ἰ(ησο)ῦ Χ(ριστο)ῦ. . . . Nestle et al., *Novum Testamentum Graece*, 560–562.
53. Fol. 294v: Subscription to the Epistle of Paul to Philemon: Τέλ(ος) τῆς πρὸ(ς) Φιλήμονα ἐπιστ(ο)λ(ῆς). Ἐγράφει [*sic*] ἀπὸ Ῥώμ(ης) ἐκ προσώπ(ου) Παύλ(ου) καὶ Τιμοθέου πρὸς Φιλήμωνα καὶ Ἀπφίαν δεσπότας Ὀνησίμου καὶ πρὸς Ἄρχιππον διάκονον τῆς ἐν Κολασσαῖς [*sic*] ἐκκλησίας· διὰ Ὀνησίμου οἰκέτου ἀλλὰ δὴ καὶ μάρτ(υς) Χ(ριστο)ῦ γεγένηται. Ὁ μακάριος Ὀνήσιμος ἐν τῇ Ῥωμαίων πόλει· ἐπὶ Τερτύλλου [*sic*] τοῦ τινικαῦτα [*sic*] τὴν ἐπάρχων ἐξουσίαν διέποντος· τῇ τῶν σκελῶν κλάσει τὴν ψῆφον ὑπομείνας τοῦ μαρτυρίου. Scholz, *Novum Testamentum Graece*, 2:356.
54. Fols. 294v–295v: The first preface to the Epistle of Paul to the Hebrews. Title: Ὑπόθεσις τῆς πρὸ(ς) Ἑβραίους ἐπιστολ(ῆς). Inc.: Ταύτ(ην) ἐπιστέλλ(ει) ἀπὸ Ἰταλίας. . . . Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 346.
55. Fols. 295v–296r: Oikoumenios, the second preface to the Epistle of Paul to the Hebrews [Sp.] (CPG 7475). Title: Τινός. Inc.: Ἡ πρὸ(ς) Ἑβραίους ἐπιστολ(ή), δοκεῖ μὲν οὐκ εἶναι Παύλ(ου). . . . Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 347; Migne, *Patrologiae Cursus Completus, Series Graeca*, 119:273–276.
56. Fol. 296r–v: The third preface to the Epistle of Paul to the Hebrews (ascribed in this ms. to Theodoret of Cyrrhus). Title: Θεοδωρίτου. Inc.: Τίνος ἕνεκεν ἐθνῶν ἀπό(στολος) ὑπάρχ(ων) ὁ Παῦλ(ος). . . . Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 352–353.
57. Fols. 297r–323r: The Epistle of Paul to the Hebrews; the beginning is missing. Inc. mut.:]ἄγγελοι Θ(εο)ῦ . . . (Hebr. 1:6). Nestle et al., *Novum Testamentum Graece*, 563–587.
58. Fol. 323r: Subscription to the Epistle of Paul to the Hebrews: Τέ(λος) τ(ῆς) πρὸ(ς) Ἑβραίους ἐπιστ(ο)λ(ῆς). Ἐγράφη ἀπὸ Ἰταλίας· διὰ Τιμοθέου. Soden,

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Die Schriften des Neuen Testaments, vol. 1, bk. 1: 300; Nestle et al., *Novum Testamentum Graece*, 587.

59. Fol. 323r–v: The first preface to the Epistle of James. Title: Ὑπόθεσ(ις) τῆς καθολικ(ῆς) Ἰακώβου ἐπιστολ(ῆς). Inc.: Ἐπειδ(ὴ) αὐτὸ(ς) Ἰάκωβο(ς) ταύτ(ην) γράφει. . . . Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 334; Cramer, *Catenae*, 8:1.
60. Fol. 323v: Oikoumenios, the second preface to the Epistle of James [Sp.] (CPG 7475) (ascribed in this ms. to Theodoret of Cyrrhus). Title: Θεοδωρίτου. Inc.: Καθολικαὶ λέγονται αὗται. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 119:453.
61.. Fols. 324r–333r: The Epistle of James. Title: Ἰακώβου ἐπιστολὴ καθολική. Subtitle: Γράμμα πρὸ(ς) Ἑβραί(ους)· Ἰακώβου Ἀδελφοθέου. Inc.: Ἰάκωβος Θ(εο)ῦ καὶ Κ(υρίο)υ Ἰ(ησο)ῦ Χ(ριστο)ῦ δοῦλος. . . . Nestle et al., *Novum Testamentum Graece*, 588–597.
62. Fol. 333r: Subscription to the Epistle of James: Τέ(λος) τ(ῆς) Ἰακώβου καθολικῆς ἐπιστολ(ῆς).
63. Fol. 333r–v: The first preface to the First Epistle of Peter. Title: Ὑπόθεσις τῆς Πέτρ(ου) καθολικῆς ἐπιστολῆς. Inc.: Ταύτ(ην) γράφει ὁ Πέτρ(ος). . . . Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 335; Cramer, *Catenae*, 8:41.
64. Fol. 333v: The second preface to the First Epistle of Peter (ascribed in this ms. to Theodoret of Cyrrhus). Title: Θεοδωρίτου. Inc.: Τοῖς ἐκ περιτομ(ῆς) κ(αὶ) οὗτο(ς) ἐπιστέλλ(ει). . . . Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 335.
65. Fols. 334r–343v: The First Epistle of Peter. Title: Πέτρου καθολικῆ [*sic*] ἐπιστολή. Subtitle: Πέτρ(ος) Ἰουδαί(οις) τάδε πρῶτα τεθέσπικε πιστοῖς.[152] Inc.: Πέτρος ἀπόστολος Ἰ(ησο)ῦ Χ(ριστο)ῦ. . . . Nestle et al., *Novum Testamentum Graece*, 598–608.
66. Fol. 343v: Subscription to the First Epistle of Peter: Τέλος τῆς Πέτρου ἐπιστολ(ῆς).
67. Fols. 343v–344r: Preface to the Second Epistle of Peter. Title: Ὑπόθεσ(ις) τῆς Πέτρου καθολικ(ῆς) ἐπιστολ(ῆς). Inc.: Ταύτ(ην) πάλ(ιν) αὐτὸ(ς) ὁ Πέτρ(ος) ἐπιστέλλ(ει). . . . Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 336; Cramer, *Catenae*, 8:84.
68. Fols. 344v–350v: The Second Epistle of Peter. Title: Πέτρου καθολικὴ β′ ἐπιστολή. Subtitle: Δεύτ(ε)ρ(α) ταῦτ(α) πάλιν θεοκηρύκων ὄχ᾽ ἄριστο(ς) [*sic*; should be ὁ χάριστος; cf. *Six Collations*, 164]. Vassis, *Initia Carminum Byzantinorum*, 141. Inc.: Συμεὼν Πέτρος δοῦλος καὶ ἀπόστολος. . . . Nestle et al., *Novum Testamentum Graece*, 608–615.
69. Fol. 350v: Subscription to the Second Epistle of Peter: Τέ(λος) τῆς Πέτρου β′ ἐπιστολῆς.
70. Fols. 350v–351v: Preface to the First Epistle of John. Title: Ὑπόθεσις τῆς Ἰωάννου καθολικῆς ἐπιστολ(ῆς). Inc.: Ἐπειδὴ αὐτὸ(ς) ὁ Ἰω(άννης). . . . Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 336–337; Cramer, *Catenae*, 8:105–106.

152. The same subtitle is found in important codd. B 64 (184), Great Lavra, Mount Athos, Greece, which was executed by the monk-scribe Ephraim ca. 950 CE; and gr. 277, St. Catherine's Monastery, Mount Sinai, Egypt, which was executed by Theodoros Hagiopetrites in 1307/1308 CE.

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71. Fols. 352r–361v: The First Epistle of John. Title: Ἰω(άννου) καθολικῆ [*sic*] ἐπιστολῆ [*sic*]. Subtitle: Βροντ(ῆς) υἱὸς Ἰω(άννης) τάδε χριστιανοῖσι(ν). Inc.: Ὃ ἦν ἀπ᾽ ἀρχῆς· ὃ ἀκηκόαμεν. . . . Nestle et al., *Novum Testamentum Graece*, 615–625.
72. Fol. 361v: Subscription to the First Epistle of John: Τέλ(ος) τ(ῆς) Ἰω(άνν)ου καθολικῆς ἐπιστολ(ῆς)· ἐγράφει [*sic*] ἀπὸ Ἐφέσου. Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 299.
73. Fols. 361v–362r: Preface to the Second Epistle of John. Title: Ὑπόθεσις τ(ῆς) Ἰω(άνν)ου β′ ἐπιστολ(ῆς). Inc.: Ταύτην ὡς πρεσβύτερο(ς) γράφει κυρία. . . . Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 337; Cramer, *Catenae*, 8:146.
74. Fols. 362r–363r: The Second Epistle of John. Title: Ἰω(άνν)ου ἐπιστολὴ β′. Subtitle: Θεῖος Ἰω(άννης) τάδε δεύτερα τοῖς προτέροισιν. Inc.: Ὁ πρεσβύτερος ἐκλεκτῇ κυρίᾳ. . . . Nestle et al., *Novum Testamentum Graece*, 625–626.
75. Fol. 363r: Subscription to the Second Epistle of John: Τέ(λος) τ(ῆς) Ἰω(άννου) β′ ἐπιστ(ο)λ(ῆς).
76. Fol. 363r–v: Preface to the Third Epistle of John. Title: Ὑπόθεσις τῆς Ἰωάννου γ′ ἐπιστολῆς. Inc.: Ἔστιν ἡ ἐπιστολὴ περὶ φιλοξενίας·. . . . Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 338; Cramer, *Catenae*, 8:149.
77. Fols. 363v–364v: The Third Epistle of John. Title: Ἰω(άνν)ου ἐπιστολὴ γ′. Subtitle: Ἄλλα πάλιν τρίτα ταῦτα, πε(ρι)κλυτὸ(ς) Ἰω(άννης). Inc.: Ὁ πρεσβύτερος Γαΐῳ τῷ ἀγαπητῷ. . . . Nestle et al., *Novum Testamentum Graece*, 627–628.
78. Fol. 364v: Subscription to the Third Epistle of John: Τέ(λος) Ἰω(άνν)ου γ′ ἐπιστολ(ῆς).
79. Fols. 364v–365r: Preface to the Epistle of Jude. Title: Ὑπόθεσις τῆς Ἰούδα καθολικῆς ἐπιστολ(ῆς). Inc.: Ταύτην τὴν ἐπιστολὴν γράφει. . . . Soden, *Die Schriften des Neuen Testaments*, vol. 1, bk. 1: 338–339; Cramer, *Catenae*, 8:153.
80. Fols. 365v–367v: The Epistle of Jude. Title: Ἰούδα ἐπιστολὴ καθολική. Subtitle: Ἄλλος ἀδελφόθεος τάδ᾽ Ἰούδας εὐσεβέεσσι(ν). *Anecdota Graeca*, 5:166. Inc.: Ἰούδας Χ(ριστο)ῦ Ἰ(ησο)ῦ δοῦλος. . . . Nestle et al., *Novum Testamentum Graece*, 628–631.
81. Fols. 368r–376v: List of readings from the Acts and Epistles for the Menologion (lectionary tables). Title: Συναξάριον περιέχον τοῦ μηνολογ(ίου) τὰ ἐν τῇ ἁγίᾳ λειτουργ(ίᾳ) προκεί(μενα) ἀποστόλ(ων) ἀλλη(λουϊά)ρ(ια)· εὐα(γγέλια), καὶ κοινωνικά. Inc.: Μὴ(ν) Σεπτ(έμβ)ρ(ιος). Ἡ ἀρχ(ὴ) τῆς ἰνδ(ίκτου)· κ(αὶ) μνήμ(η) τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμ(ῶν) Συμε(ὼν) τοῦ Στυλίτου. Cf. Gregory, *Textkritik*, 1:365–384.
82. Pastedowns: Life of St. Arsenios, fragments. Front pastedown: inc. mut.:]ὥφ<θη αὐτοῖς> . . . ; des. mut.: . . . τοῦτο μείζω τῶν[. Back pastedown: inc. mut.:]παρασκευάζει . . . ; des. mut.: . . . ἀνιάτως ἔχειν πεπίστευ[<ται>. Cereteli, "Zhitie izhe vo sviatykh," 19–21 (the text of the Life is published in Greek).

PHYSICAL DESCRIPTION: Parchment, fols. 376. Modern foliation in pencil is in the upper right corners. There are no flyleaves. Measurements: 280–285 × 205–215 mm; one col.; written surface is 183–188 (193 for the prefatory material and Synaxarion) × 115–120 mm. The text is written in twenty-two to twenty-three lines (thirty-one to thirty-two lines for the prefatory material and Synaxarion) with interlinear spacing of 8 mm (6 mm for the prefatory material and Synaxarion). The margins are

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spacious: 33 mm (inner), 60–65 mm (outer), 43 mm (top), and 50–55 mm (bottom). The ruling pattern is 32D1 (the ruling system is 1). The ruling is subtle; it was made with a thin instrument, and the impressions are shallow. Pricking is visible in the margins (small and medium-sized triangles). There are forty-five quires for the main text plus ten additional folios at the beginning of the manuscript with prefatory material (a quaternion plus two singletons, referred to as quire A in collation) and nine additional folios at the end of the manuscript with the Synaxarion (a quaternion plus a singleton, referred to as quire B in collation); collation: A^{8+2}, $1–21^{8}$, 22^{8-1}, $23–26^{8}$, 27^{8-1}, $28–36^{8}$, 37^{8-1}, $38–45^{8}$, B^{8+1}. The twenty-second quire lacks the eighth folio; the twenty-seventh quire lacks the sixth folio; and the thirty-seventh quire lacks the first folio. Quires are signed by the scribe in the lower left corner of the first recto of each quire in red ink (α′–με′). Some quires contain singletons instead of bifolia. The ink is light to medium brown with a grayish tint. Some semicolons are enlarged and executed in red ink or gold on red ink. The parchment is of excellent quality, thin to medium thin, very smooth and soft, white with an ivory tint (flesh side), and ivory-white (hair side). The difference in color between the flesh side and the hair side of the parchment is barely perceptible. There are no imperfections except for a tiny scalloping on fol. 179.

Pastedowns are parchment, 286 × 200 mm (inner and bottom margins are cropped), two cols.; written surface is 228 × 160 [70 + 20–25 + 65–70] mm. The text is written in thirty lines with interlinear spacing of 7 mm. The ruling pattern is 44C2. The ink is medium brown. The parchment is medium thick and of fair quality.

SCRIPT: The manuscript was written by one scribe, who did not leave his name or the date of the manuscript's execution (pls. 90–92). His script is medium-sized, exceptionally calligraphic, archaizing minuscule, which skillfully imitates the eleventh-century *Perlschrift*. This writing style can be found in many manuscripts that make up the so-called Palaiologina group and were produced in the early Palaeologan period (the last quarter of the thirteenth century and the beginning of the fourteenth).

Distinctive letters and ligatures of the scribe of Mich. Ms. 34 include minuscule sigma with a long horizontal stroke at the end of a line (pl. 90, passim); alpha + rho with alpha elevated and attached to the rounded part of rho (pl. 90, lns. 4 and 5); majuscule lambda with an elongated left oblique stroke, which descends below the line, while the right oblique stroke is slightly shorter than the left and ends with a small hook (pl. 91, lns. 1 and 2 at the beginning of the Epistle to the Galatians); ligature alpha + iota elevated and written above the preceding letter when it occurs at the end of a line; and enlarged upsilon in the shape of a bowl.

The prefatory material and the Synaxarion were written in cursive script with a strong influence of beta-gamma style (pl. 91, upper part).[153] Thus, the anonymous scribe utilized digraphism, which was especially common in manuscripts produced in Constantinople in the last quarter of the thirteenth century and in the fourteenth.[154] The titles were executed in gold ink in epigraphic distinguishing majuscules. Chapter titles (τίτλοι) and lectionary apparatus were executed in small majuscules in red ink

153. On the beta-gamma writing style, which was used predominantly in the last thirty years of the thirteenth century and disappeared quickly after 1300 CE, see Wilson, "Nicaean and Palaeologan Hands," 264–265; and Crisci and Degni, *Scrittura greca*, 188–189.

154. The paleographic term "digraphism" means that a scribe employs two different writing styles in the same manuscript. On digraphism of Byzantine scribes, see, for example, Agati, "'Digrafismo' a Bisanzio," 34–56; and Kavrus-Hoffmann, "The Scribe Gennadios," 363–376, figs. 1–10.

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and placed in the margins. "Ἀρχ(ή)" and "τέ(λος)" are in the margins; "ἀρχ(ή)" was executed in gold over red ink; and "τέ(λος)," in red ink.

The scribe of Mich. Ms. 34 also executed cod. Ms. Vitr. 34/4 (the Four Gospels), Benaki Museum, Athens; the handwriting was identified by Robert Nelson.[155] The two manuscripts have identical codicological characteristics and constitute the New Testament without the Apocalypse; therefore, they were clearly produced as a set. It is very likely that this talented scribe executed several other manuscripts of the Palaiologina group, as suggested by Inmaculada Pérez Martín. She convincingly argues that this scribe can be identified as the monk David, who executed the "Smyrna Lectionary" for the metropolitan of Philippoupolis Gerasimos in 1298. Pérez Martín made a comprehensive list of manuscripts that can be ascribed to the monk David's hand.[156] The list includes well-known manuscripts of the Palaiologina group, such as Mss. 2546 and 2646, EBE, Athens; Ms. gr. 1, Houghton Library, Cambridge, Massachusetts; Add. 29713, BL, London; gr. 228, St. Catherine's Monastery, Mount Sinai, Egypt; Barocci 31, Bodleian Library, Oxford; and Vat. gr. 1158 and Vat. gr. 352, BAV, Vatican City; as well as two manuscripts not previously attributed to the Palaiologina group: Mich. Ms. 34 and Benaki Vitr. 34.4. In my judgment, one more manuscript can be added to this list: Vlorë 11, National Archive of Tirana, Tirana, Albania.[157]

There is no consensus among scholars regarding the scriptorium or workshop in which the manuscripts of the Palaiologina group were produced or the modus operandi of its scribes and illuminators. Nonetheless, scholars agree that the manuscripts of the Palaiologina group were produced in Constantinople for members of the Byzantine elite. For example, at least two manuscripts—Vat. gr. 1158 and Vitr. 26-4 (gr. 348), Biblioteca Nacional de Madrid—were produced for a female member of the Palaeologan imperial family because they contain the monogram "Τ(ΗΣ) ΠΑΛ(ΑΙΟΛΟ)ΓΙ(ΝΑΣ)" ([This book] belongs to Palaiologina).[158] Robert Nelson and John Lowden favor the hypothesis of small artisanal workshops or individual artisans interchangeably collaborating on a specific project.[159] Pérez Martín contends that manuscripts of the Palaiologina group were produced in the Hodegon Monastery in Constantinople and that the archaizing writing style of these manuscripts was the first step in the development of the Hodegon writing style of the fourteenth century.[160] Pérez Martín's identification of the main scribe of the Palaiologina group as the monk David makes this hypothesis plausible. The script of the pastedowns is an eleventh-century *Perlschrift*. It is uniform, is rounded, and has a pronounced inclination to the right.

155. Nelson, "The Manuscripts of Antonios," 229–254.

156. Pérez Martín, "El 'Estilo Hodegos,'" 417–427. The current location of the "Smyrna Lectionary" is not known. David the monk is listed in Vogel and Gardthausen, *Die griechischen Schreiber*, 100; and Trapp, Walther, and Beyer, *Prosopographisches Lexikon der Palaiologenzeit*, 3: no. 5013.

157. On the manuscript Vlorë 11, see Džurova, *Manuscrits grecs enluminés*, 1:141–145, 2:204–213, pls. 121–128; and Džurova and Canart, *Siianieto na Vizantiia*, 125–126, 132 (cat. no. 52).

158. On cod. Vat. gr. 1158, see Buchthal and Belting, *Patronage*, 116–117, pls. 12–20; on the Madrid cod. Vitr. 26-4, see Pérez Martín, "El 'Estilo Hodegos,'" 418–419, pl. 1. Different suggestions were made regarding who was the Palaiologina, a female commissioner of this group of manuscripts: Theodora Raoulaina (Buchthal and Belting, *Patronage*, 6, 99–100); Empress Theodora Palaiologina (ca. 1240–1303), wife of Michael VIII Palaiologos, emperor 1259–1282 (Nelson and Lowden, "The Palaeologina Group," 67; and Talbot, "Empress Theodora Palaiologina," 302); and Eirene Choumnaina (Pérez Martín, "Irene Cumno," 223–234).

159. Nelson and Lowden, "The Palaeologina Group," 68.

160. Pérez Martín, "El 'Estilo Hodegos.'"

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

DECORATION: Like the majority of manuscripts of the Palaiologina group, Mich. Ms. 34 is exquisitely decorated with ornamented headpieces, headbands, and initials but lacks figural miniatures. There are three major headpieces: at the beginning of the Acts (fol. 11r: 120 × 125 mm), at the beginning of the Epistle of Paul to the Romans (fol. 113r: 116 × 116 mm), and at the beginning of the First Epistle of Paul to the Corinthians (fol. 150v: 118 × 118 mm; pl. 92). These headpieces are square and occupy half a page. They are ornamented with a stylized vegetal and floral design (so-called *Blütenblattstil*) on the gold background. The palette is red, bright royal-blue, and dark blue with white highlights. In the first two headpieces vine-like vegetation interweaves with large palmettes to fill the square field. In the third headpiece the artist uses an abstract interlace, which is interspersed with palmettes. There are large floral finials at the top corners of the headpieces, and large palmettes on tall, wavy stems rise from the horizontal bar at the bottom corners. In the first headpiece two birds perch on top of palmettes. The pigments of the two first headpieces are slightly flaked.

Eighteen smaller headbands mark the beginnings of the Preface to the Acts of the Apostles (fol. 5v: 119 × 16 mm), of the individual Epistles (fol. 210v: 120 × 28 mm [pl. 91]; fol. 237r: 120 × 31 mm; fol. 247r: 120 × 30 mm; fol. 256r: 119 × 130 mm; fol. 265r: 120 × 30 mm; fol. 270r: 120 × 40 mm; fol. 280v: 119 × 30 mm; fol. 288r: 120 × 30 mm; fol. 293r: 120 × 22 mm; fol. 324r: 120 × 30 mm; fol. 334r: 120 × 41 mm; fol. 344v: 117 × 32 mm; fol. 352r: 119 × 40 mm; fol. 362r: 138 × 21 mm; fol. 363v: 120 × 21 mm; fol. 365v: 120 × 20 mm), and of the lectionary tables for the Menologion (fol. 368r: 128 × 16 mm). The headbands are ornamented with a stylized vegetal and floral design (*Blütenblattstil*) on the gold background, and the palette is red, bright and dark blue, and white highlights. The design and palette are similar to those of the three major headpieces, but each headband has its own variation of the general theme. Major initials are exquisitely decorated with small rings and stylized flowers (pls. 91 and 92). Minor initials are in gold over red ink; some of them are slightly pen ornamented.

Irmgard Hutter convincingly argued that the same artist executed ornamented headpieces, headbands, and initials in all manuscripts of the Palaiologina group and suggested that this group of manuscripts was produced by a small team of professional craftsmen, which probably consisted of only three persons: two scribes and one artist. In addition, two miniaturists participated in the production of Palaiologina manuscripts illuminated with figural miniatures.[161] Hutter also drew attention to the innovative style of the artist responsible for the ornamental decoration: the artist went beyond pure imitation of the tenth- and eleventh-century ornamental motifs and created a new style, which combines the *Blütenblattstil* with an abstract-geometric design, therefore demonstrating his knowledge of Islamic ornaments.[162]

COLOPHON: None.

NON-SCRIBAL NOTES: There is a non-scribal ownership note on fol. 367v written in gold over red ink: Κ(ύρι)ε Ἰ(ησο)ῦ Χ(ριστ)ὲ Υἱὲ τοῦ Θ(εο)ῦ, ἐλέησόν με τὸν πολϊαμάρτατον [*sic*] Ἀντώνϊον τάχα κ(αὶ) μοναχὸν τὸν Μαλάκην. Translation: Lord Jesus Christ, son of God, give mercy to me, the most sinful, presently Antonios Mal-

161. Hutter, "Schreiber und Maler," 165–166.
162. Hutter, "Schreiber und Maler," 167–168.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

akes and a monk.[163] This note was copied below in lead pencil (or charcoal ink with a thin pen) by an inexperienced hand and then semierased.

On fol. 343r there is a monocondyle written in charcoal ink by a hieromonk named Methodios (probably the next owner): Μεθώδιος [*sic*] ὁ ἱερομώναχος [*sic*].

On fol. 148r, in the outer margin, there is a short note in Ottoman Turkish written in Arabic characters.

On fol. 368r, in the top margin, a note in charcoal ink was erased and is now illegible.

BINDING: The binding is Greek, probably of the fifteenth or beginning of the sixteenth century; it consists of dark reddish-brown leather, probably goatskin, placed over 10 mm thick, grooved wooden boards. The leather is blind stamped with concentric, rectangular fillet borders in mitered-panel style and tooling with vegetal and floral designs. Nine metal bosses are missing from each cover; four of them were located at the corners, and the other four formed a rhomb with the ninth boss in the middle. Two metal pegs in the front-cover fore-edge are missing (the holes are visible). The leather on the spine is cracked, revealing green spine lining cloth. Only the head endband sewn with plain thread remains. Fasteners are also missing; two triple braided leather straps are on the back cover. The manuscript is sewn at three sewing stations. Parchment pastedowns are on both covers. The front cover has two pastedowns: the first was originally blank, now with some scribbling and a note in black ink: Πράξεις καὶ ἐπιστολαὶ τῶν ἀποστόλ(ων). Εἰς μεμβράνας. The second pastedown, which was glued on top of the first, is from an eleventh-century manuscript and has a large part cut out, through which the first pastedown is visible. The back-cover pastedown is from the same eleventh-century manuscript.

ORIGIN AND PROVENANCE: The manuscript was executed in the last quarter of the thirteenth century in Constantinople in the small circle of calligraphers and illuminators who produced numerous codices of the so-called Palaiologina group. Robert Nelson identified the scribe and the artist of Mich. Ms. 34 as two anonymous craftsmen who also executed cod, Vitr. 34/4 (the Four Gospels), Benaki Museum, Athens.[164] The identical and very similar codicological features of the two manuscripts provide strong evidence in support of Nelson's proposition that the Michigan and Benaki codices were produced as a set and make up a New Testament without the Apocalypse. Furthermore, Inmaculada Pérez Martín identified the anonymous scribe as the monk David and suggested that he was a monk in the Hodegon Monastery in Constantinople.[165]

Soon after their execution both manuscripts were owned by Antonios Malakes, who was documented twice as an archbishop of Veroia.[166] In 1285 he signed the Acts of the second synod of Blachernae, and in 1286/1287 he was referred to as archbishop of Veroia in the colophon of cod. Ms. F 104 sup, Biblioteca Ambrosiana, Milan, which Antonios Malakes commissioned.[167] He might have commissioned Mich.

163. "Presently" (τάχα) probably refers to the habit of changing someone's first name when becoming a monk.

164. Nelson, "The Manuscripts of Antonios Malakes," 239–240.

165. Pérez Martín, "El 'Estilo Hodegos.'"

166. Veroia is a city in Greek Macedonia.

167. Nelson, "The Manuscripts of Antonios Malakes," 230.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

Ms. 34 and Benaki Vitr. 34/4, but it is also plausible that he bought them as finished manuscripts. It is not possible to establish exactly when Malakes acquired the two manuscripts: before he became an archbishop, as Alexander Turyn suggested; or after he retired to a monastery, a possibility proposed by Robert Nelson.[168] Nonetheless, both the Michigan and the Benaki manuscripts have the words "Ἀντώνιον τάχα" (Antonios presently) in Malakes's ownership notes, which suggests that Malakes recently changed his first name in accordance with the tradition of changing one's name after becoming a monk. Also, the content of cod. Ambrosianus F 104 sup., the Commentary on the Acts of the Apostles and on the Pauline Epistles composed by Theophylaktos, archbishop of Bulgaria, suggests that Malakes acquired the Acts and the Epistles of Apostles (Mich. Ms. 34) first, perhaps in the early 1280s but before 1285, and commissioned a commentary on this text later.

The next owner of Mich. Ms. 34 was probably a monk named Methodios, who left his name in a monocondyle on fol. 343r. The manuscript was purchased for Baroness Burdett-Coutts (no. III. 1 in her collection). It was acquired by the University of Michigan at the Burdett-Coutts sale in May 1922. Sotheby, Wilkinson and Hodge, *The Burdett Coutts Library*, lot 194.

BIBLIOGRAPHY: De Ricci and Wilson, *Census*, 2:1109–1110 (attribute ms. to s. xii–xiii; present Antonios Malakes as the scribe); Clark, *Descriptive Catalogue*, 312–313, pl. LI (attributes ms. to s. xiv); Clark, *Praxapostoloi*, 5–13; Turyn, *Dated Greek Manuscripts* (Italy), 1:52–55, esp. 53–54; Metzger, *Manuscripts of the Greek Bible*, 134–135, pl. 43 (refers to the manuscript as Ms. 35; attributes ms. to s. xiv; presents Antonios Malakes as the scribe); Nelson, "The Manuscripts of Antonios Malakes," 229–254 (passim), figs. 10, 12–14, 18–19; Marava-Chatzinicolaou and Toufexi-Paschou, "Ἄγνωστο χειρόγραφο τοῦ Ἀντωνίου Μαλάκη," 2:744 (identified Antonios Malakes as the scribe); Fonkich, "O novoi rukopisi Antoniia Malakisa," 364 (author refutes Marava-Chatzinicolaou and Toufexi-Paschou's identification of Antonios Malakes as the scribe); Tchernetska, "Burdett-Coutts Collection," 24; Pérez Martín, "El 'Estilo Hodegos,'" 103; Kavrus-Hoffmann, "Producing New Testament Manuscripts in Byzantium," 140–141, fig. 5.15; *Ausgewählte byzantinische Epigramme in illuminierten Handschriften*, 83, 84, 303, 304, 495–498.

33. Mich. Ms. 35 (Diktyon 892)

Lectionary of the Acts and Epistles (GA *l* 170)

<Epiros>, s. xiii

CONTENTS

1. Fols. 1r–114r (fol. 85v is blank): Synaxarion (daily); the beginning is missing. Inc. mut.:]αὐτοῖς τὰς χεῖρας . . . (Acts 6:6, to be read on the second Sunday of Easter). The text has numerous lacunae. Cf. Gregory, *Textkritik*, 1:343–364.

168. See Turyn, *Dated Greek Manuscripts* (Italy), 1:53; and Nelson, "The Manuscripts of Antonios Malakes," 231.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*. E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

2. Fols. 114v–160v: The Menologion; the end is missing. Title: Μηνολόγ(ιον) σὺν Θ(ε)ῷ τοῦ ὅλ(ου) ἐνιαυτοῦ. Μὴ(ν) Σεπτ(έμβριος). Εἰς τ(ῇ) α′ μνίμ(η) [*sic*] ἐπιτελοῦμ(εν) τὴν ἀρχ(ὴν) τ(ῆς) ἰνδ(ίκτου) κ(αὶ) τοῦ ὁσ(ίου) Συμεὸν [*sic*] καὶ Ἰ(ησο)ῦ τοῦ Ναυϊ [*sic*] καὶ τῶν ἁγίων γυνεκῶν [*sic*]. Inc.: Ὁ πάσης Διμηουργὸς [*sic*] τῆς κτίσεως . . . ; des. mut.: Χ(ριστὸ)ς ἐγίγερτε [*sic*] ἐκ νεκρῶν ἀπαρχῆ [*sic*] τῶν κυμημένων[[*sic*] (1 Cor. 15:20). The text has numerous lacunae. Cf. Gregory, *Textkritik*, 1:365–386.

PHYSICAL DESCRIPTION: Parchment, fols. 160.[169] There were three paper flyleaves at the beginning of the manuscript, now ripped out with only three small triangular fragments still attached to the front cover.[170] Measurements: 260–268 × 197–207 mm; two cols.; written surface is 185–203 × 135–145 [60 + 15–20 + 60–65] mm. The text is written in twenty-eight to thirty lines with interlinear spacing of 6–7 mm. The ruling pattern is 20C2 (the ruling system is 1). There are twenty-three quires; collation: 1^{8-1}, 2^{8-3}, 3^{6}, 4^{8-3}, 5^{8-2}, $6–7^{8}$, 8^{8-1}, $9–11^{8}$, 12^{8+1}, 13^{8-2}, $14–15^{8}$, 16^{8-2}, 17^{8-2}, $18–19^{8}$, 20^{8-3}, 21^{8}, 22^{8-1}, 23^{8-3}. The first quire lacks the first folio; the second quire lacks the fourth, fifth, and eighth folios; the third quire is a ternion; the fourth quire lacks the first, second, and eighth folios; the fifth quire lacks the first and eighth folios; the eighth quire lacks the first folio; the twelfth quire has an additional ninth folio; the thirteenth quire lacks the fourth and fifth folios; the sixteenth quire lacks the fourth and fifth folios; the seventeenth quire lacks the second and seventh folios; the twentieth quire lacks the first, seventh, and eighth folios; the twenty-second quire lacks the eighth folio; and the twenty-third quire lacks the fourth, fifth, and eighth folios. Scribal quire signatures were in the left lower corner of the first recto of a quire, but almost all are faded and illegible, except for the signature "Θ′" on fol. 53r. The ink is dark brown and black. The ekphonetic notation is throughout the manuscript in bright red ink. The parchment is of poor quality, thick, warped, darkened, yellow (flesh side), and brownish-yellow (hair side). There are many imperfections: scalloping, holes, patches, and dark hair follicles. There are numerous water stains and soiling.

SCRIPT: The manuscript was executed by one anonymous scribe. His script is archaizing minuscule, which can be characterized as "traditional" Epirote style (pl. 93).[171] The scribe often uses "elephant-trunk" zetas and majuscule lambdas that descend below the line. Similar script is found in Ms. E. D. Clarke 8, Bodleian Library, Oxford, a lectionary of the Gospels, which was written by the lector Demetrios Brizopoulos in 1253, most likely in Epiros.[172] Because of the close similarity of the script of Mich. Ms. 35 to that of Demetrios Brizopoulos, I conclude that the Michigan manuscript was executed in the thirteenth century, not in the fourteenth, as most scholars have suggested.[173]

169. An unnumbered paper folio is inserted between fols. 135v and 136r. It has no watermark and contains numerous pious invocations, prayers, and crude drawings by later hands in charcoal ink.

170. The fragments contain only a few words; therefore, the text cannot be identified. The Center for the Study of New Testament Manuscripts numbers these fragments as fols. 1a–3b.

171. On the traditional Epirote style, see Cataldi Palau, "Epirus," 33–34.

172. On cod. E. D. Clarke 8, see Turyn, *Dated Greek Manuscripts* (Great Britain), 15–17, pl. 5.

173. The fourteenth-century date for Mich. Ms. 35 was proposed by Seymour De Ricci, Kenneth Clark, and Annaclara Cataldi Palau. See De Ricci and Wilson, *Census*, 2:1110; Clark, *Descriptive Catalogue*, 313–314; Cataldi Palau, "Greek Manuscripts from the Meteora Monasteries, 600–601." The twelfth- or thirteenth-

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DECORATION: The decoration of the manuscript is plain. One pi-shaped interlace headband (63 × 32 mm) for the Menologion is on fol. 114v; it was executed in blue and bright red colors. Several narrow rectangular and interlace headbands separate the months in the Menologion. Elongated initials were executed in the ink of the text and bright red ink and are decorated with typical Epirotan patterns such as knots.

COLOPHON: None.

NON-SCRIBAL NOTES: Numerous non-scribal prayers, pious invocations, and crude drawings in charcoal ink can be found throughout the manuscript. An ownership note is on the back of the front cover, written directly on wood: Πραξαπώστολος [*sic*] τοῦ ἁγίου Νικολάου του ἀναυσά [*sic*]. Translation: Praxapostolos of the St. Nicholas Anapausas [Monastery].[174]

BINDING: The binding is Greek; it consists of reddish-brown leather, probably goatskin, placed over 11 mm thick wooden boards. The leather is blind stamped with tooling and patterns typical of the bindings made in the St. Nicholas Anapausas Monastery: a double border is made by triple lines; the inner field is divided into four rectangular subfields; and each subfield is divided by corner-to-corner diagonal lines into four triangles. The triangles are filled with small stamped patterns: fleur-de-lis in rhombs and concentric circles measuring 5 mm across.[175] The concentric-circle tool is also used to decorate the fore-edges of the binding. Some of these stamps are found on other St. Nicholas Anapausas/Meteora bindings in the University of Michigan collection (Mich. Mss. 44, 47, 78, and 79). The front cover is worn and has been damaged by bookworms; the back cover has been extensively damaged and has lost large pieces of leather; the spine has lost pieces of leather at the top and bottom, and the spine lining plain cloth is exposed. The projecting endbands are sewn with plain thread. There was one fastener, which is missing. There is a stub of an ivory peg in the fore-edge of the back cover and a hole in the fore-edge of the front cover for the catch strap, in reverse of the usual right-to-left system of fastening Greek binding.

ORIGIN AND PROVENANCE: The manuscript was very probably executed in the thirteenth century in Epiros. Later it belonged to the St. Nicholas Anapausas Monastery at Meteora in Thessaly. The manuscript was purchased in Ioannina for Baroness Burdett-Coutts (no. III. 24 in her collection). It was acquired by the University of Michigan at the Burdett-Coutts sale in May 1922. Sotheby, Wilkinson and Hodge, *The Burdett Coutts Library*, lot 195.

BIBLIOGRAPHY: De Ricci and Wilson, *Census*, 2:1110; Clark, *Descriptive Catalogue*, 313–314; Tchernetska, "Burdett-Coutts Collection," 24; Cataldi Palau, "Greek Manuscripts from the Meteora Monasteries," 600–601, pls. 1, 4; Cataldi Palau, "Bindings," 327.

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century date for Mich. Ms. 35 was proposed by Frederick Scrivener. See Scrivener, *A Plain Introduction*, 1:370.

174. On a brief history of the St. Nicholas Anapausas Monastery (founded in the sixteenth century) and its manuscripts, see Cataldi Palau, "Greek Manuscripts from the Meteora Monasteries," 590–600.

175. On bindings made in the St. Nicholas Anapausas Monastery, see Cataldi Palau, "Greek Manuscripts from the Meteora Monasteries," 599–600; Cataldi Palau, "Bindings."

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34. Mich. Ms. 36 (Diktyon 893)

Panegyrikon (September to February)

<Northern Greece, probably Epiros>, s. xvi[ex]–xvii[in] (before 1608)

CONTENTS

1. Fols. 1r–2r: Originally blank; numerous non-scribal notes.
2. Fol. 2v: List of contents. Title: Πίναξ τοῦ παρ(όντος) βιβλίου.[176]
3. Fols. 3r–14v: *Protoevangelion of James* (*Protoevangelium Iacobi*, ap.; BHG 1046). Top margin: Σεπτέμβρι(ος) η′· Λόγ(ος) α′. Title: Ἱστορία Ἰακώβου· λόγος εἰς τὸ γεννέσιον [*sic*] τῆς ὑπεραγίας Θ(εοτό)κου· Εὐ(λόγησ)ον Δέσποτα. Inc.: Ἐν ταῖς ἱστορίαις τῶν δώδεκα φυλῶν. . . . De Strycker, *La forme la plus ancienne du protévangile de Jacques*, 64–190.
4. Fols. 14v–22r: Andrew of Crete, *Homily 10: On the Exaltation of the Cross* (CPG 8179; BHG 443). Top margin: Μὴν Σεπτέμβρι(ος) ιδ′· Λόγ(ος) β′. Title: Τοῦ ἐν ἁγίοις π(α)τρ(ὸς) ἡμῶν Ἀνδρέου ἀρχιεπισκόπου Κρήτης τοῦ Ἱεροσολυμίτου. Λόγος σχεδιασθεὶς εἰς τὴν ὕψωσιν τοῦ τιμίου κ(αὶ) ζωοποιοῦ Στ(αυ)ροῦ· Δέσποτα· εὐ(λόγησ)ον. Inc.: Στ(αυ)ροῦ πανήγυριν ἄγομεν. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 97:1017–1036; Aldama, *Repertorium Pseudochrysostomicum*, 460.
5. Fols. 22r–27r: Proclus quidam, *Acts and Peregrinations of St. John the Theologian* (*Acta seu Peregrinationes S. Ioannis Theologi*, ap.; BHG 917v–w). Top margin: Σεπτέμβρι(ος) κ^ς′· Λόγ(ος) γ′·. Title: Ἡ κοίμησις τοῦ ἁγίου Ἰω(άννου) τοῦ Θεολόγου· συγγραφεὶς παρὰ Προχώρου ἀποστόλου καὶ μαθητοῦ αὐτοῦ· Δέσποτα· εὐ(λόγησ)ον. Inc.: Τοῦ Κ(υρίο)υ ἡμῶν Ἰ(ησο)ῦ Χ(ριστο)ῦ τὴν χάριν ἐπιδώσαντος. . . .
6. Fols. 27r–30r: Anonymous, *Acts and Martyrdom of the Apostle Ananias* (BHG 75x1b). Top margin: Ὀκτώβρι(ος) κ′· [*sic*; should be α′; the feast day of the apostle Ananias is October 1]. Λόγ(ος) δ′. Title: Πράξεις καὶ μαρτύριον τοῦ ἁγίου καὶ ἐνδόξου ἀποστόλου Ἀνανί(ου)· Δέσποτα· εὐ(λόγησ)ον. Inc.: Μετὰ τὴν ἀνάληψιν τοῦ Κ(υρίο)υ ἡμῶν Ἰ(ησο)ῦ Χ(ριστο)ῦ. . . .
7. Fols. 30r–37r: Anonymous, *Acts of the Apostle Thomas* (BHG 1800). Top margin: Ὀκτώβρι(ος) ς′· Λόγ(ος) ε′. Title: Πράξεις τοῦ ἁγίου ἀποστόλου Θωμᾶ· ὅτε τῶ [*sic*; should be τὸ] ἐν οὐ(ρα)νοῖς παλάτιον ᾠκονόμησεν τῶν Ἰνδῶν. Δέσποτα· εὐ(λόγησ)ον. Inc.: Κατ᾽ ἐκεῖνον τὸν καιρὸν, ἦσαν πάντες οἱ ἀπόστολοι ἐν Ἱεροσολύμοις·. . . .
8. Fols. 37v–39v: Anonymous, *Homily on the Apostle and Evangelist Luke* (BHG 992). Top margin: Ὀκτώβρι(ος) ιη′· Λόγ(ος) ζ′. Title: Λόγος εἰς τὴν μνήμην τοῦ ἁγίου ἀποστόλου καὶ εὐαγγελιστοῦ Λουκᾶ· Δέσποτα· εὐ(λόγησ)ον. Inc.: Οἱ ἅγιοι τοῦ Θ(εο)ῦ ἀπόστολοι καὶ εὐαγγελισταὶ καὶ μάρτυρες. . . .
9. Fols. 39v–43r: Anonymous, *Martyrdom of St. Artemios* (BHG 169y). Top margin: Ὀκτώβρι(ος) κ′. Λόγ(ος) η′. Title: Μαρτύριον τοῦ ἁγίου μεγαλομάρτυρος

176. A panegyrikon is a collection of patristic homilies and lives of saints arranged in liturgical order to be read during the services on particular feasts. This panegyrikon is for half of the liturgical year and is of Type A: it begins with the feast of the Birth of the Theotokos on September 8. On panegyrika, see Ehrhard, *Überlieferung*, 2:1–241. See also Lena, *The Panegyrikon Codex*. Lena's appendixes are available on the Protestant Theological University website, at https://www.pthu.nl/cbm/Publications/.

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Ἀρτεμίου. Δέσποτα· εὐ(λόγησ)ον. Inc.: Βασιλεύοντος Ἰουλιανοῦ, πολλῆς ἀσεβείας. . . .

10. Fols. 43r–55v: Anonymous, *Acts and Martyrdom of St. Philip* (BHG 1525). Top margin: Νοέμβρι(ος) ιδ′· <Λόγ(ος)> θ′. Title: Πράξεις καὶ μαρτύριον τοῦ ἁγίου ἔνδοξου ἀποστόλου Φιλίππου· Δέσποτα· εὐ(λόγησ)ον. Inc.: Κατ᾽ ἐκεῖνον τὸν καιρὸν Τραιανοῦ παρειληφότως [*sic*]. . . .
11. Fols. 56r–61r: Germanos of Constantinople, *Homily on the Entry into the Temple* (CPG 8008; BHG 1104). Top margin: Νοέμβρι(ος) κα′. Title: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν Γερμανοῦ ἀρχιεπισκόπου· Λόγος εἰς τὴν παναγίαν ὅτε προσηνέχθη ἐν τῷ ναῷ τριετίζουσα. Εὐ(λόγησ)ον, Π(άτ)ερ. Inc.: Ἰδοὺ πάλιν ἑτέρα πανήγυρις. . . . Aldama, *Repertorium Pseudochrysostomicum*, 193.
12. Fols. 61v–67v: Anonymous, *Martyrdom of the Apostle Andrew* (BHG 97). Top margin: Νοέμβρι(ος) λ′. Title: Μαρτύριον τοῦ ἁγίου ἀποστόλου Ἀνδρέου· μαρτυρήσαντος πρὸ μιᾶς Καλανδῶν ἐν Πάτραις. Δέσποτα, εὐ(λόγησ)ον. Inc.: Ὁμιλοῦντος τοῦ μακαριωτάτου ἀποστόλου τοῖς ἀδελφοῖς. . . .
13. Fols. 68r–74v: Anonymous, *Miracles of St. Nicholas of Myra* (BHG 1349z). Top margin: Δεκέμβρι(ος) ς′. Title: Ἐκ τῶν θαυμάτων τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν Νικολάου ἀρχιεπισκόπου μέρος [*sic*; should be Μύρας] τῆς Λυκί(ας)· μερικὴ διήγησις· Δέσποτα, εὐ(λόγησ)ον. Inc.: Ἐν τοῖς καιροῖς Κωνσταντίνου τοῦ βασιλέως· ἀκαταστασία ἐγένετο ἐν τῇ Φρυγίᾳ. . . .
14. Fols. 74v–83r: Anonymous, *Martyrdom of Sts. Menas, Hermogenes, and Eugraphos* (BHG 1270). Top margin: Δεκέμβρι(ος) ι′. Title: Μαρτύριον τῶν ἁγίων καὶ ἐνδόξων μεγάλων μαρτύρων, Μηνᾶ, Ἑρμογένους, καὶ Εὐγράφου. Δέσποτα, εὐ(λόγησ)ον. Inc.: Τῆς τοῦ Χ(ριστο)ῦ χάριτος αὐξανομένης. . . .
15. Fols. 83r–108r: Anonymous, *Martyrdom of Sts. Eustratios, Auxentios, Eugenios, Mardarios, and Orestes* (BHG 646). Top margin: Δεκέμβρι(ος) ιγ′. Title: Μαρτύριον τῶν ἁγί(ων) καὶ ἐνδόξων μεγάλων μαρτύρων, Εὐστρατίου· Αὐξεντίου· Εὐγενίου· Μαρδαρίου· καὶ Ὀρέστου· Δέσποτα, εὐ(λόγησ)ον. Inc.: Βασιλεύοντος Διοκλητιανοῦ καὶ Μαξιμιανοῦ. . . .
16. Fols. 108r–118r: Gregory of Nazianzos, *Homily 38: On the Theophany* (CPG 3010.38; BHG 1921). Title: Μηνὶ Δεκεμβρίῳ κε′. Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν Γρηγορίου ἀρχιεπισκόπου Κωνσταντινουπόλ(εως) τοῦ Θεολόγου· Λόγος εἰς τὴν Χ(ριστο)ῦ κατὰ σάρκα γέννησιν. Εὐ(λόγησ)ον, Δέσποτα. Inc.: Χ(ριστὸ)ς γεννᾶται, δοξάσατε·. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 36:312–333.
17. Fols. 118v–132v: Amphilochios of Ikonion, *Life and Miracles of St. Basil the Great* (CPG 3253; BHG 247). Top margin: Ἰαννουάρι(ος) α′. Title: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν Ἀμφιλοχίου ἐπισκόπου Ἰκονοίου [*sic*]. Διήγησις εἰς τὸν βίον καὶ τὰ θαύματα τοῦ ὁσίου π(ατ)ρ(ὸ)ς ἡμῶν Βασιλείου τοῦ ἀρχιεπισκόπου Καισαρείας Καππαδοκίας τοῦ Μεγάλου· Εὐ(λόγησ)ον, Δέσποτα. Inc.: Ἀγαπητοί, οὐκ ἦν ἀπεικὸς εὐγνώμονας υἱοὺς. . . .
18. Fols. 132v–141v: John Chrysostom, *Homily on the Theophany* (CPG 4522; BHG 1932). Top margin: Ἰαννουάρι(ος) ς′. Title: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν Ἰωάννου ἀρχιεπισκόπου Κωνσταντινουπόλ(εως) τοῦ Χρυσοστόμου. Λόγος εἰς τὰ ἁγία Θεοφανεία τοῦ Κ(υρίο)υ ἡμῶν Ἰ(ησο)ῦ Χ(ριστο)ῦ· Δέσποτα, εὐ(λόγησ)ον. Inc.: Ἡ πηγὴ τῶν εὐαγγελικ(ῶν) διδαγμάτ(ων). . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 50:805–808; Aldama, *Repertorium Pseudochrysostomicum*, 162.

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19. Fols. 142r–147v: Anonymous, *Life and Conduct of Paul of Thebes* (BHG 1470). Top margin: Ἰαννουάρι(ος) ιε′. Title: Βίος καὶ πολιτεία τοῦ ὁσίου π(ατ)ρ(ὸ)ς ἡμῶν Παύλου τοὺ Θηβαίου· Εὐ(λόγησ)ον, Δέσποτα. Inc.: Διηγήσαντο ἡμῖν οἱ μαθηταὶ τοῦ ἀββᾶ Ἀντωνίου. . . .
20. Fols. 147v–157r: Anonymous, *Life and Conduct of John the Kalybites* (BHG 868). No date is given on top margin; should be January 15. Title: Βίος καὶ πολιτεία τοῦ ὁσίου π(ατ)ρ(ὸ)ς ἡμῶν Ἰωάννου τοῦ Καλυβίτου· Εὐ(λόγησ)ον, Δέσποτα. Inc.: Βίον καλὸν καὶ ἐνάρετον καὶ ἀμόλυντον. . . .
21. Fols. 157r–160v: Petrus Apostolus, *Translatio Catenae* (BHG 1486c). Top margin: Ἰαννουάρι(ος) ις′. Title: Θαῦμα μέγιστον ἔκ τινος ἱστορίας [*sic*] συντεθέν· γενόμενον ὑπὸ τοῦ ἁγίου πρωταποστόλου Πέτρου· καὶ ὅπως ἀνεκομίσθη καὶ ἡ τιμία ἅλυσις εἰς τὸ Βυζάντιον· Εὐ(λόγησ)ον, Δέσποτα. Inc.: Εὑρέθη ἀπὸ παλαιᾶς ἱστορίας· Κλήμεντός τινος ἱστορικοῦ·. . . .
22. Fols. 160v–175v: Athanasios of Alexandria, *Life and Conduct of St. Antonios* (CPG 2101; BHG 0140–0140d). Top margin: Ἰαννουάρι(ος) ιζ′. Title: Βίος καὶ πολιτεία τοῦ ὁσίου π(ατ)ρ(ὸ)ς ἡμῶν Ἀντωνίου τοῦ Μεγάλου· συγγραφεὶς παρὰ τοῦ ἐν ἁγίοις ἡμῶν Ἀθανασίου ἀρχιεπισκόπου Ἀλεξανδρείας τοῦ Μεγάλου, κατ᾽ ἐπιστολὴν πρὸ(ς) τοὺς ἐν τῇ Ῥώμῃ ξένῃ μοναχούς· Εὐ(λόγησ)ον, Δέσποτα. Inc.: Ἀγαθὴν ἄμιλλαν ἐνεστήσασθαι, πρὸς τοὺς ἐν Αἰγύπτῳ μοναχούς. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 26:837–976.
23. Fols. 175v–184r: Gregory of Nazianzos, *Homily 21: On St. Athanasios of Alexandria* (CPG 3010.21; BHG 186). Title: Ἰαννουάρι(ος) ιη′. Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν Γρηγορίου ἐπισκόπου Ναζανζοῦ [*sic*] τοῦ Θεολόγου· εἰς τὸν ἐν ἁγίοις π(ατέ)ρα ἡμῶν Ἀθανάσιον ἀρχιεπίσκοπον Ἀλεξανδρείας τὸν Μέγα(ν)· Δέσποτα, εὐ(λόγησ)ον. Inc.: Ἀθανάσιον ἐπαινῶν, ἀρετὴν ἐπαινέσομαι·. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 35:1084–1128.
24. Fols. 184v–191r: Palladios, bishop of Helenopolis, *The Lausiac History*, excerpt: *Life and Conduct of St. Makarios of Egypt and St. Makarios the Roman* (CPG 6036; BHG 1435–1438v [chap. 19: 999h]). Top margin: Ἰαννουάρι(ος) ιθ′. Title: Βίος κ(αὶ) πολιτεία τοῦ ὁσίου π(ατ)ρ(ὸ)ς ἡμῶν Μακαρίου τοῦ Αἰγυπτίου· κ(αὶ) Μακαρίου τοῦ Ῥωμαίου· Εὐ(λόγησ)ον, Δέσποτα. Inc.: Τὰ κατὰ τοὺς ἁγίους τοὺς ἀθανάτους π(ατέ)ρας Μακάριον τὸν Αἰγύπτιον κ(αὶ) Μακάριον τὸν Ἀλεξανδρέα. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 34:1043–1049.
25. Fols. 191v–200v: Anonymous, *Life and Conduct of St. Xenophon, His Wife Maria, and Their Sons Arkadios and John*; the end is missing (BHG 1877u). Top margin: Ἰαννουάρι(ος) κς′. Title: Βίος κ(αὶ) πολιτεία τοῦ μακαρίου Ξενοφῶντος· καὶ τῆς γυναικὸς αὐτοῦ Μαρίας· καὶ τῶν τέκνων αὐτῶν, Ἀρκαδίου καὶ Ἰωάννου· Δέσποτα, εὐ(λόγησ)ον. Inc.: Διηγήσατό τις γέρων μέγας, λέγων . . . ; des. mut.: . . . ἀνεχώρησαν ἐν τῇ αὐτῶν ξενίᾳ· καὶ λέγει[.
26. Fols. 201r–212v: Anonymous, *Life of St. Martinian of Caesarea in Palestine*; the beginning is missing (BHG 1177). Inc. mut.: <?>]μῶν νηστεία· καὶ ἕνεκεν τίνος τὰς τοιαύτας ὑμῶν ἡλικίας μαραίνεται. . . . Fol. 213r–v: Originally blank; numerous non-scribal notes.

PHYSICAL DESCRIPTION: Paper, fols. 213. There are two paper flyleaves, originally blank: one in the front, numbered 1, and one in the back, numbered 214. The

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original foliation is on fols. 3r–207r in Greek letters in the upper right corner (α′–σλα′—i.e., 1–231; this number includes twenty-four folios from two missing quires); modern foliation in pencil is in the upper right corner (1–214; one folio between fols. 125 and 126 is not numbered). Measurements: 303–305 × 210–212 mm; two cols.; written surface is 210 × 135–140 [60–63 + 12–15 + 60–65] mm. The text is written in twenty-six lines with interlinear spacing of 8–9 mm. Ruling was made with a dry, dull point on each verso, double-justification lines only. Twenty-seven quires of twenty-nine remain; collation: $1–5^{6}$, 6^{8}, 7^{6}, $8–9^{8}$, 10^{10}, $11–12^{8}$, 13^{6}, 14^{8}, 15^{10}, $16–19^{8}$, $20–21^{12}$, 22^{8}, 23^{6}, $24–25^{10}$, $<26–27^{12}>$, 28^{8}, 29^{4+1}. The first five quires and the seventh, thirteenth, and twenty-third quires are ternions; the tenth, fifteenth, twenty-fourth, and twenty-fifth quires are quinions; the twentieth and twenty-first quires are sextions, and the twenty-ninth quire is a binion with an additional folio. The missing twenty-sixth and twenty-seventh quires were probably sixtions, estimating from the original foliation and quire signatures. The quires were signed by the scribe in the middle of the bottom margin of the first and last folios of each quire. The ink is black.

Three stocks of paper were used. The first stock is medium thick, yellowish, and of fair quality; the chain lines are vertical, 28–30 mm apart; the laid lines are horizontal, fifteen in 20 mm. This paper has a watermark "anchor" in a circle with a trefoil on top and a fleur-de-lis at the bottom and a countermark "b | V" with a trefoil. Similar watermarks can be found in Mss. D. gr. 36 and D. gr. 307 (both dated 1615/25), Center for Slavo-Byzantine Studies "Prof. Ivan Dujčev," Sofia, Bulgaria.[177] In the second and third stocks the paper is thin and white; the chain lines are vertical, 27–28 mm apart; the laid lines are horizontal, twenty-three in 20 mm. The watermarks are a "crossbow" with letters "XX" at the bottom and a countermark "b | V" with a trefoil, and a "crossbow" in a circle with a trefoil on top and a countermark "B | G" with a trefoil. Similar watermarks can be found in Ms. D. gr. 249 (dated 1632), Center for Slavo-Byzantine Studies "Prof. Ivan Dujčev," Sofia, Bulgaria.[178] Also, paper in Ms. D. gr. 215 (dated 1610), Center for Slavo-Byzantine Studies "Prof. Ivan Dujčev," Sofia, Bulgaria, has a watermark that combines features of two of the watermarks of Mich. Ms. 36: an "anchor" in a circle with a trefoil on top and a countermark "b | V" with a trefoil, but instead of a fleur-de-lis it has the letters "XX" at the bottom.[179] Flyleaves 1 and 214 are from a different stock of paper, with only a countermark visible, letter "B" with a trefoil.

SCRIPT: The manuscript was executed by one anonymous scribe. His script is medium sized, almost vertical, with a slight inclination to the right (pl. 94). It can be characterized as a sixteenth-century or early seventeenth-century ordinary script (*Gebrauchsschrift*), influenced by the late Hodegon style.

DECORATION: The manuscript is not illuminated. There are several narrow interlace headbands, which were executed by the scribe in the ink of the text and red ink. The initials are pen floriated.

COLOPHON: None.

177. Stanković, *Filigranološki*, 76, 135–136.
178. Stanković, *Filigranološki*, 117.
179. Stanković, *Filigranološki*, 113.

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NON-SCRIBAL NOTES: There are numerous non-scribal seventeenth-century notes written by many different hands. The dates of the notes range from 1608 to 1702. Most notes record deaths of monks; some notes record ordinations of priests. Several notes affirm that the manuscript belonged to the monastery of Prophet Elijah the Thesbite (Tishbite) in Georgoutsates, which can probably be identified as the village Georgoutsates in Epiros (the notes are transcribed here in diplomatic transcription):

Fol. 213r: Τό πᾶρων βηλιον ἡπάρχη τοῦ προφίτου Ἡλιού καί ὁπίος το ἀπωξένωσι ἐκ τῆς μονης ταῦτης εχετο τας[(the note was left unfinished). Translation: This book belongs to [the monastery] of the Prophet Elijah, and whoever removes it from the monastery will have the <curses of the 318 God-bearing Fathers>.

Fol. 213v: Τῶ παρὸν πανιγιρικώ είναι τοῦ προφήτου Ἡλιου ἄνωθεν χώρας Γεωργουτζάτες καί ὅποιος τὼ ἀπὸξενόσι να ἔχη τὰς αρὰς τὼν τιη′ θεοφόρων π(ατε) ρων. Translation: This panegyrikon belongs to [the monastery] of the Prophet Elijah above the village of Georgoutsates, and whoever removes it will have the curses of the 318 God-bearing Fathers.[180]

Fol. 214r: Τὸ παρῶν βιβλήον εἶναι τοῦ ἁγίου ἐνδόξου προφήτου Ἡλιοῦ τοῦ Θεσβήτου καὶ ὅπιος διαβάζη νὰ ἔχη τὴν ευχὴν. Translation: This book belongs to [the monastery] of the holy and glorious Prophet Elijah the Thesbite (Tishbite), and whoever reads [it] will be blessed.

Fol. 214v: Τῶ παρῶν πανιγιρικὼν εἶναι τοῦ προφὴτοὺ Ἥλιου. Ετη ἀπὸ Χ(ριστο) ῦ ,αχξγ′. Καὶ θα ἐγώ ὁ παπ(άς) Γαβριὴλ ἀπὸ τω Μπεράτι. Translation: This panegyrikon belongs to [the monastery] of the Prophet Elijah. In the year of Christ 1663. I am priest Gabriel from Berat.

BINDING: The binding is probably original. It consists of dark brown leather, likely goatskin, placed over grooved 8 mm thick wooden boards (probably softwood). The leather is blind stamped and tooled in a concentric panel style; the first and third frames display an interlace motif, and the middle frame and the center panel are decorated with small tools and stamps (rosettes and concentric circles); both covers have an identical design. The leather at both ends of the spine is damaged, and the plain spine lining cloth and sewing are partially exposed. The manuscript is sewn at four stations. The endbands are almost entirely missing; the remaining pieces of thread are plain (from the primary endbands) and blue, yellow, and red (from the secondary endbands). There are no pastedowns, and V-shaped bridle sewing (southern Slavic style) is exposed. There are four bridles on each cover. The fasteners are missing; there are two holes in the front fore-edge where the pegs were and two leather anchors in the back cover.

ORIGIN AND PROVENANCE: The watermarks indicate that the manuscript was executed at the end of the sixteenth century or the beginning of the seventeenth, but before a. 1608, which is the date of the earliest non-scribal note. Soon after its execution the manuscript belonged to the monastery of Prophet Elijah the Thesbite (Tishbite) in Georgoutsates, which can probably be identified as the village Georgoutsates in Epiros. In the second half of the nineteenth century the manuscript was purchased for Baroness Burdett-Coutts (no. <III?>. 22 in her collection). It was acquired by the

180. The author of the note refers to the 318 Fathers of the First Ecumenical Council of Nicea.

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University of Michigan at the Burdett-Coutts sale in May 1922. Sotheby, Wilkinson and Hodge, *The Burdett Coutts Library*, lot 197.

BIBLIOGRAPHY: De Ricci and Wilson, *Census,* 2:1110 (attribute ms. to s. xv); Carter, *Codices Chrysostomici Graeci*, 10 (attributes ms. to s. xv); Mossay and Lequeux, *Repertorium Nazianzenum*, 23; Tchernetska, "Burdett-Coutts Collection," 24.

35. Mich. Ms. 37 (palimpsest) (Diktyon 894)

Upper text: Basil the Great, *Liturgy*

s. xiii^{2}

Underlying text: Lectionary of the Gospels and Epistles (GA *l* 1637)

s. x

CONTENTS: Fol. 1r–v: Originally blank; notes by later hands. Fols. 2r–144r: Basil the Great, *Liturgy* with lections from Gospels and Epistles. Title: Ἡ θεία λειτουργία τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμ(ῶν) Βασιλείου τοῦ Με(γάλ)ου. Inc.: Ὁ Θ(εὸ)ς ὁ Θ(εὸ)ς ἡμῶν· ὁ τὸν οὐ(ρά)νιον ἄρτον·. . . . Goar, *Εὐχολόγιον sive Rituale Graecorum*, 135–149; Brightman, *Liturgies*, 309–344. Fol. 144v: Originally blank; non-scribal scribbling.

Underlying text: Lectionary of the Gospels and Epistles, visible only partially.

PHYSICAL DESCRIPTION: Parchment (palimpsest); fols. 144. Measurements: 210 × 135–140 mm; one col.; written surface is 145–155 × 85–90 mm. The text is written in twenty to twenty-five lines with interlinear spacing of 7 mm. The scribe of the upper text used the ruling of the original manuscript, which was a larger codex (see underlying text description below). There are twenty quires; most of them are irregular and incorporate singletons instead of bifolia; collation: 1^{6}, 2^{8}, 3^{8+1}, 4^{8-1}, 5–6^{8+1}, 7^{8-1}, 8^{8}, 9^{8-1}, 10^{10}, 11^{6}, 12^{4-1}, 13–14^{8}, 15^{8-1}, 16^{8}, 17–18^{6}, 19^{8}, 20^{4}. All quires have the hair side on the outside, contrary to the usual practice of Byzantine scribes. Quire signatures were written by the scribe in the lower right corner of the last verso of each quire; the signatures stop after the eighth quire. The ink is light to medium brown with a grayish tint. The parchment is of poor quality, thick, and with many imperfections. The flesh side is yellowish, and the hair side is brownish.

Underlying text: The lines of the underlying text are positioned perpendicular to the lines of the upper text. The size of the original manuscript was at least 280 × 210 mm; the original bifolia were cut in two parts, and each part became a bifolium for a new manuscript. The ruling pattern can be restored as 24C2. The ruling was made on the hair side (probably system 1). The ekphonetic notation in bright red ink is visible throughout the manuscript.

SCRIPT: The upper text was written by one anonymous scribe. His script is medium-sized, vertical, archaizing minuscule (pl. 95). Similar scripts can be found in

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manuscripts executed in the second half of the thirteenth century, such as MS Add. 28818, BL, London, written by the priest-scribe Metaxares in 1272 CE.[181] The underlying text was written in large majuscules, probably the "upright pointed majuscule" (*majuscola ogivale diritta*), which was popular in the tenth century.

DECORATION: The manuscript is minimally decorated. There is one rectangular headpiece at the beginning of the manuscript (fol. 2r). It measures 85 × 25 mm and is executed in bright red ink, probably by the scribe himself. The rectangular field is divided into triangles, which are filled with stylized vegetal motifs. Major initials are pen floriated and executed in bright red ink.

COLOPHON: None.

NON-SCRIBAL NOTES: Two sixteenth-century notes by an unidentified Elias are on fol. 1r (with a date March 23, Friday, 1537 CE). The notes are presented here in diplomatic transcription. Note 1: ετοὺς ,αφλζ′ μην μαρτιος εις τε κγ′ ήμερα παρασκεβι ελαχ(ιστος) εγο ηλιας στα σιδιρα ζιγιες γ′ κ(αι) με βαλιν ὁ καρακιουζ βοιβοτα και προτα μοῦ εκαμεν καλο κ(αι) ὕστερα κακο. Partial translation: In 1537, March 23, on Friday, I, worthless Elias <was put in jail?> by the voivode <Karagiozis?>, and initially I was well but later not well. Note 2: + ἀρξοῦ χειρ τοῦ προγραφὶν ὠ ηλιε καὶ φῦλισον αυτὴν ο σιδιρου γνι τιης. ἀρξου χίρ μου αγαθή γραφε γρατα κ[. The meaning of this note is not clear because there are too many iotacisms and misspelled words. Prayers by a later hand are on fol. 1v, and scribbling is on fol. 144v.

BINDING: The binding may be original and consists of dark reddish-brown leather placed over 7 mm thick wooden boards. The turn-ins are wide. The binding is in poor condition. The back cover is almost entirely lost; only a small fragment of wood remains. There are faint lines of tooled border lines. The spine is almost entirely missing, and sewing along with the fragments of plain spine lining cloth and a few threads (plain from the primary endbands and red from the secondary endbands) are exposed. The manuscript is sewn at three stations. One metal peg of two remains on the front cover. The fore-edge of the manuscript was colored with dark reddish-brown stain. There are no pastedowns, and three sewing bridles are exposed.

ORIGIN AND PROVENANCE: The manuscript was probably executed in the second half of the thirteenth century, most likely in a provincial monastic community. The manuscript belonged to Baroness Burdett-Coutts (s.n. in her collection). It was acquired by the University of Michigan at the Burdett-Coutts sale in May 1922. Sotheby, Wilkinson and Hodge, *The Burdett Coutts Library*, lot 204.

BIBLIOGRAPHY: De Ricci and Wilson, *Census*, 2:1110 (attribute ms. to s. xiii); Clark, *Descriptive Catalogue*, 314–315; Tchernetska, "Burdett-Coutts Collection," 24; Welte, "Die griechischen Palimpseste," 43.

181. On the priest-scribe Metaxares, see Turyn, *Dated Greek Manuscripts* (Great Britain), 23, pl. 11.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

36. Mich. Ms. 38 (Diktyon 895)

Menaion, incomplete

<Epiros>, s. xiii[2]

CONTENTS: Menaion for the month of September, most of the month of October (see no. 11 below), and beginning of the month of November (1–3) are missing.[182]

1. Fols. 1r–23r: Menaion for the month of November; the beginning is missing. Inc. mut. (the end of November 3):]γώνων Ἀειθαλὰ μάρτυς· ἐπεγνωκώτες οἱ πιστοὶ. . . . Μην(ὶ) τῷ αὐτ(ῷ) δ′. Τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμ(ῶν) Ἰωαννικίου. . . . *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ*, 2:6–343.
2. Fols. 23r–52v: Menaion for the month of December. Title: Μὴν Δεκέμβριο(ς). Subtitle: Εἰς τ(ὸν) α′· Τοῦ ἁγ(ίου) προφήτ(ου) Ναοὺμ. Στιχ(ηρὰ). Ἦχ(ος) γ′. Inc.: Ἡ χάρις τοῦ ἁγίου πν(εύματο)ς. . . . *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ*, 2:345–470.
3. Fols. 52v–75r: Menaion for the month of January. Title: Μὴν Ἰανουάριος. Subtitle: Εἰς τ(ὸν) α′· ἡ περιτομ(ὴ) τοῦ Κ(υρίο)υ ἡμῶν Ἰ(ησο)ῦ Χ(ριστο)ῦ· καὶ μνήμ(η) τοῦ ὁσίου π(ατ)ρ(ὸ)ς ἡμ(ῶν) Βασιλ(είου) τοῦ Μ(εγά)λ(ου). Στιχηρά. Ἦχος πλ(άγιος) δ′. Inc.: Συγκαταβαίνων ὁ σ(ωτ)ὴρ τῷ γένει τῶν ἀν(θρώπ)ων. . . . *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ*, 3:3–455.
4. Fols. 75r–86r: Menaion for the month of February. Title: Μὴν Φεβρουάριο(ς). Subtitle: Εἰς τ(ὸν) α′. Τοῦ ἁγ(ίου) μ(ά)ρ(τυρος) Τρύφων(ος). Στιχ(ηρὰ). Ἦχ(ος) α′. Πανεύφημοι. Inc.: Τρύφων παναοιδημε [*sic*] τρυφῆς. . . . *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ*, 3:457–693.
5. Fols. 86r–95r: Menaion for the month of March. Title: Μὴν Μάρτιος. Subtitle: Εἰς τ(ὸν) α′. Τῆς ἁγίας Εὐδοκίας. Στιχ(ηρὰ). Ἦχ(ος) δ′ Ἔδωκας. Inc.: Πρότερον ἀσκήσασα· καὶ τῆς σαρκὸς τὰ σκηρτήματα. . . . *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ*, 4:3–224.
6. Fols. 95r–101v: Menaion for the month of April. Title: Μὴν Ἀπρίλλιος. Subtitle: Εἰς τ(ὸν) α′. Τῆς ὁσ(ίας) Μαρί(ας) τῆς Αἰγυπτίας. Στιχηρά. Ἦχος πλ(άγιος) β′. Ὅλην ἀπο<θέμενοι>. Inc.: Σὲ μὲν διεκόλυε [*sic*]. . . . *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ*, 4:225–419.
7. Fols. 101v–108v: Menaion for the month of May. Title: Μὴν Μαΐος. Subtitle: Εἰς τ(ὸν) α′. Τοῦ ἁγ(ίου) προφήτ(ου) Ἱερεμίου. Στιχηρά. Ἦχος πλ(άγιος) δ′. Κ(ύρι)ε εἰ καὶ κρητ(ηρίῳ) [*sic*]. Inc.: Κ(ύρι)ε σὺ πρὸ τοῦ πλασθῆναι προέγνως. . . . *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ*, 5:3–197.
8. Fols. 108v–118v: Menaion for the month of June. Title: Μὴν Ἰούνιος. Subtitle: Εἰς τ(ὸν) α′. Τοῦ ἁγ(ίου) μ(άρτυ)ρ(ος) Ἰουστίν(ου) κ(αὶ) τῶν σὺν αὐτ(οῦ). Στιχηρά. Ἦχος β′. Ὅτε ἐκ τοῦ <ξύλου σε νεκρόν>. Inc.: Ὅτε ἀγνωσίας ὁ κρυμός·. . . . Lacuna of one folio between fols. 114v and 115r (part of June 29 is lost). *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ*, 5:210–215.
9. Fols. 118v–134r: Menaion for the month of July. Title: Μὴν Ἰούλιος. Subtitle: Εἰς τ(ὸν) α′. Τῶν ἁγ(ίων) ἀναργ(ύρων) Κοσμᾶ καὶ Δαμιανοῦ. Ζήτ(ει) τ(ὴν) ἀκολουθ(ίαν) τῶν στιχ(ηρῶν) <?> α′. Ὁ κα(νὼν). Ὠδ(ὴ) α′. Ἦχος α′. Ἄσωμεν πάντες λαοί. Inc.: Ὑπὸ τῆς χάριτος τῆς ἀρχικῆς τριάδος. . . . Lacuna of one

182. The text of this Menaion often deviates from the text published in *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ*.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*. E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

folio between fols. 129v and 130r (the end of July 22 and almost all of July 23 are lost). *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ*, 6:3–141.

10. Fols. 134r–147v: Menaion for the month of August (some folios are misbound). Title: Μὴν Αὔγουστο(ς). Subtitle: Εἰς τ(ὸν) α′. Τῶν ἁγ(ίων) Μακκαβαίων. Στιχηρά. Ἦχος α′. Πανεύφημοι. Inc.: Τοῦ νόμου τὸν ὅροφον ἑπτά·. . . . Lacuna of three folios between fols. 142v and 143r (the end of August 24 and almost all of August 25 are lost). *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ*, 6:278–560.
11. Fols. 148r–150v, misbound and mutilated: Menaion for the month of October (a fragment of October 23). Inc. mut.:]Ὠδὴ ζ′· Ὡς ἐν καμίνῳ τῷ <ὑπερώῳ> . . . ; des. mut.: . . . Ὠδὴ ε′· Σὺ Κ(ύρι)έ μου φῶς. Σὺ Κύριε φωτός· ἀστραπὴν τὸν Ἰάκωβον· ἀνέδειξας φρυκτωροῦσαν[. *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ*, 1:499–500.

PHYSICAL DESCRIPTION: Parchment, fols. 150 (fols. 148–150 are mutilated with loss of text). Modern foliation in pencil is in the upper right corner of each recto. There are no flyleaves. Measurements: 240–245 × 175–180 mm; two cols.; written surface is 180–185 × 143–145 [63 + 15–17 + 63–65] mm. The text is written in forty-three to forty-five lines with interlinear spacing of 4 mm. The ruling pattern is 00C2 (the ruling system is 1). Twenty quires of twenty-five remain; collation: <1–5>, 6^{8-5}, 7–19^{8}, 20^{8-1}, 21^{8}, 22^{8-1}, 23^{8}, 24^{8-3}, 25^{8}. The first five quires are missing; the sixth quire lacks last five folios; the twentieth quire lacks the first folio; the twenty-second quire lacks the eighth folio; the twenty-fourth quire lacks the last three folios; and the twenty-fifth quire has eight folios, but the last three folios are from one of the missing quires. The quires were signed by the scribe (η′–ιθ′ and κς′ only) in the middle of the bottom margins of the last verso of a quire. The ink is dark brown and is flaked on several folios. The parchment is of poor quality but carefully prepared. It is medium thick and thick, originally creamy-white on the flesh side but now soiled and darkened. The hair side is yellow, and the contrast between the two sides is pronounced. There are some holes, stitches, and scalloping.

SCRIPT: The manuscript was written by one anonymous scribe. His script is small and vertical, and the width of many letters is larger than the height (pl. 96). The latter feature prompted Annaclara Cataldi Palau to term this script "flat style," which she identified in several other manuscripts produced in Epiros.[183]

DECORATION: The decoration consists of pen-ornamented initials, narrow interlace bands, and wavy division bars. All decoration was evidently executed by the scribe himself in the ink of the text. According to Cataldi Palau, initials in Mich. Ms. 38 are typical of the Epirotan manuscripts.

COLOPHON: None.

NON-SCRIBAL NOTES: Two possession notes were transcribed and identified by Cataldi Palau.[184] Both notes have numerous iotacisms and misspellings and are presented here in diplomatic transcription. One note is at the bottom of the front cover's

183. See Cataldi Palau, "Epirus," 32–33, 42.
184. Cataldi Palau, "Greek Manuscripts from the Meteora Monasteries," 599–600, 605–606.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

verso: βηβλίον του ἁγίου Νικ<ο>λάου του αναυ. Translation: [This] book [belongs to the monastery of] St. Nicholas Anapausas. The second note is on fol. 73v, in the bottom margin: ετοτῶ βυ<β>λι<ον> ύνε του αγοιου κ<υροῦ?> νηκωλαου καί υ τῆς | τῶ απωξενεεσι· να έχη <τὰς ἀρὰς> τῶν τριακκος | σι(ων) π(α)τ(έ)ρον και να υνε αφορεσσμενος | ωσο τα σιδερα <. . .>. Translation: This book belongs to [the monastery of] Saint Nicholas, and if somebody removes it, he will have the curses of the three hundred [eighteen] Fathers and will be excommunicated <. . .>.

BINDING: The binding is Greek, probably original. It consists of 11 mm thick, grooved wooden boards (probably hardwood), bare in the front and half-covered with remnants of brown leather in the back. The boards are bridled in a zigzag style at three stations. The spine lacks leather, exposing plain spine lining cloth. The primary endbands are sewn with thick plain thread; they are damaged, especially at the head of the cover, where the endband is almost entirely missing. There are no traces of secondary endbands. The leather is blind stamped in panel style with quadruple lines that form rectangles and triangles with small concentric circles at the intersections. The fastener is missing. One metal peg sticks out in the middle of the front cover fore-edge, and one hole is in the back cover, but there are no traces of a strap. There are no pastedowns.

ORIGIN AND PROVENANCE: The manuscript was probably executed in the second half of the thirteenth century in Epiros. According to two ownership notes, this Menaion once belonged to the monastery of St. Nicholas Anapausas in the Meteora. The manuscript belonged to Baroness Burdett-Coutts (s.n. in her collection). It was acquired by the University of Michigan at the Burdett-Coutts sale in May 1922. Sotheby, Wilkinson and Hodge, *The Burdett Coutts Library*, lot 205.

BIBLIOGRAPHY: De Ricci and Wilson, *Census*, 2:1110; Cataldi Palau, "Epirus," 32, 42–43, pl. 1; Cataldi Palau, "Greek Manuscripts from the Meteora Monasteries," 595, 596, 598, 599, 600, 605–607, pl. III, fig. 3c; Cataldi Palau, "Bindings," 327; Tchernetska, "Burdett-Coutts Collection," 24.

37. Mich. Ms. 39 (Diktyon 896)

Festal Menaion (Anthologion), May through August (GA *l* 1638)

The Miracle of the Grain Performed by St. Nicholas, Bishop of Myra

Dated by colophon March 28, 1548

CONTENTS

1. Fols. 1r–29v: Menaion for the month of May.[185] Title: Μὴν Μάϊος· Ἔχων ἡμέρ(ας) λα′· Ἡ ἡμέρα ἔχη [*sic*] ὥρας [*sic*] ιδ′· Καὶ ἡ νύξ ὥρας ι′. Εἰς τὰς δῖω [*sic*]. Τοῦ ἐν ἁγῖοις π(ατ)ρ(ὸ)ς ἡμῶν Ἀθανασῖου ἀρχϊεπισκόπου Ἀλεξανδρεί(ας)

185. The Festal Menaion, or Anthologion, is an abridged version of the General Menaion (the Office Menaion) and contains services only for selected days. The text of this Festal Menaion often deviates from the text published in *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ*.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

τοῦ μ(ε)γ(ά)λου. Στιχ(η)ρ(ά). Ἦχος δ′. Ὁ ἐξ υψ̈ίστου [*sic*] κληθείς. Inc.: Ὁ ἀθανάτου ζωῆς ἠξιωμένος. . . . Cf. *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ*, 5:3–197.

2. Fols. 30r–59v: Menaion for the month of June. Title: Μὴν Ἰούνιος. Ἔχων ἡμέρ(ας) λ′· Ἡ ἡμέρα ἔχοι [*sic*] ὅρας [*sic*] ιε′· Καὶ ἡ νὴξ [*sic*] ὅρας [*sic*] θ′. Εἰς τὰς η′. Τοῦ ἁγίου μεγαλομάρτυρος Θεοδώρου τοῦ Στρατηλάτου· Στιχ(η) ρ(ά). Ἦχος β′. Ὅτε ἐκ τοῦ ξ̈ίλου [*sic*] σε νεκρῶν. Inc.: Ὅλον προσενήνοχας σαυτόν·. . . . Cf. *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ*, 5:209–413.
3. Fols. 60r–82v: Menaion for the month of July. Title: Μὴν Ἰοῦλλιος [*sic*]. Ἔχων ἡμέρ(ας), λα′· Ἡ ἡμέρα ἔχει ὥρας ιδ′· Καὶ ἡ νῦξ, ὥρας ι′. Εἰς τὴν πρώτην. Τῶν ἁγί(ων) κ(αὶ) θαυμὰτουργῶν ἀναργύρων, Κοσμᾶ καὶ Δαμϊανοῦ, τῶν ἐν Ρῶμη μαρτϋρησάντ(ων). Ἦχος πλ(άγιος) β′. Ὅλην ἀποθέμ(ενοι). Inc.: Ὅλην ἀποθέμενοι, ἐν οὐ(ρα)νοῖς τὴν ἐλπίδα·. . . . Cf. *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ*, 6:3–141.
4. Fols. 83r–141r: Menaion for the month of August. Title: Μὴν Αὔγουστος. Ἔχ(ων) ἡμέρ(ας), λα′· Ἡ ἡμέρα ἔχι [*sic*] ὥρ(ας) ιγ′· Καὶ ἡ ν(ύ)ξ, ὥρας ια′. Εἰς τὴν α′. Τ(ῶν) ἁγ(ίων) ἑπτᾶ· Μακκαβαί(ων)· καὶ τοῦ αὐτῶν διδασκάλου Ἐλεαζάρου· καὶ τῆς μ(ητ)ρ(ὸ)ς αὐτῶν Σολομόνης· [*sic*]. Εἰς τὸ Κ(ύρι)ε <ἐ>κέκ(ραξα) ἱστῶμεν στίχους ζ′· Τοῦ Σ(ταυ)ροῦ· γ′· καὶ τῶν ἁγίων· [*sic*] γ′· Στιχ(η)ρ(ὰ) τοῦ Σ(ταυ)ροῦ· Ἦχος δ′. Μ(ά)ρ(τυσ)ι. Ἔδωκας σϊμῖοσιν [*sic*]. Inc.: Στ(αυ)ρ(ὸ)ς ὁ πανάγιος· [*sic*] τὸ ἀκατάληπτον τρόπαιον. . . . Cf. *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ*, 6:278–560. Fol. 141v: Blank.
5. Fols. 142r–147r: Anonymous, *The Miracle of the Grain Performed by St. Nicholas, Bishop of Myra* (BHG 1352c). Title: Θαύμα [*sic*] γενόμενον παρὰ τοῦ ἐν ἁγ̈ίοις π(ατ)ρ(ὸ)ς ἡμ(ῶν) ἀρχιεράρχ(ου) καὶ θαυματουργ(οῦ) Νικολ(άου)· ἐπισκόπου Μύρων τῆς Λϊκί(ας) περὶ τῶν Καράβον· [*sic*]. Δέσποτα, εὐ(λ) ό(γησον). Inc.: Μετὰ τὴν κοῖμοισυν [*sic*] τοῦ ἐν ἁγ̈ίοις π(ατ)ρ(ὸ)ς ἡμ(ῶν) ἀρχιεράρχου καὶ θαυματουργοῦ Νικολάου ἐπὶ χρόνους πέντε· ἐγένετο ἀνωχοὶ [*sic*] καὶ κράσης [*sic*] τοῦ ἀέρος ἐπὶ μοίνας [*sic*] ἐννέα. . . . Anrich, *Hagios Nikolaos*, 1:288–299. Fols. 147v–150v: Blank (with the exception of non-scribal ownership notes on fol. 150r).

PHYSICAL DESCRIPTION: Paper, fols. 150. Modern foliation in pencil is in the upper right corner. One paper flyleaf (not numbered) is at the beginning of the manuscript. Measurements: 215 × 149–155 mm; one col.; written surface is 160–162 × 90–95 mm. The text is written in twenty-five lines with interlinear spacing of 4–5 mm. The ruling pattern is 20D1; the ruling was made on each verso. There are nineteen quires; collation: 1^{6}, $2–19^{8}$. The quires are signed by the scribe in the middle of the bottom margins of the first recto and last verso of each quire (the signatures "ιη′" and "ιθ′" are missing). The ink is charcoal-black. The paper is thick, smooth, yellowish, and of average quality; chain lines are horizontal, approximately 30 mm apart; laid lines are vertical, approximately twenty in 20 mm. The watermark is an "anchor" in a circle with a six-ray star on top, similar to Briquet no. 524 (a. 1552).[186] The chain and laid lines and the watermark are difficult to see because of the thickness of the paper and the small size of the manuscript (*in octavo*). The margins are damaged by bookworms and water stains.

186. See Briquet, *Les filigranes*.

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SCRIPT: The manuscript was executed by one scribe, a physician Ioannes. His script is small and vertical. It can be characterized as an ordinary script (*Gebrauchsschrift*) influenced by the late Hodegon style (pl. 97).

DECORATION: There are six, narrow, rectangular headpieces and headbands: fol. 1r: 93 × 22 mm (executed in brown ink on a blank background and ornamented with a flower-vegetal motif; pl. 97); fol. 30r: 93 × 16 mm (executed in brown ink on a blank background and ornamented with an interlace motif); fol. 60r: 93 × 10 mm (executed in a hollow-style interlace ornament on a dark brown background); fol. 83r: 93 × 35 mm. (executed in light brown ink on a blank background and ornamented with an interlace motif and a cross on top); fol. 120r: 93 × 8 mm (executed with a hollow-style geometric motif on a dark brown background); and fol. 142r: 95 × 7 mm (executed in a brick-red and blank interlace motif on a black background). There are also several division bars, which were executed in black and brick-red ink, and pen-floriated initials in brick-red ink.

COLOPHON: The scribal colophon and donorship note occupy the entire page on fol. 141r. Diplomatic transcription:

Ἐτελοιωθι τὸ παρὸν ἀνθολόγιον διὰ χειρὸς | ἐμοῦ Ἰω(άνν)ου· κ(αὶ) ἀμαθοὺς· καὶ ἡ ἀναγνώθον | ταις· εὔχεσθαι μϊ ὑπερ τῶν Κ(ύριο)ν, καὶ μὴ βλας | φϊμῖα· ὅτι ὁ γράφον παραγράφιν· | ἀμὴν, τέλος τῶ Θ(ε)ῶ δόξα· τὸν τρέχον | τος· ἐπὶ ἔτους, ,ζνς′. (Ἰνδικτιῶ)νος ς′· (ἡλί)ου | κυ(κ)λ(ου), κη′· σ(ελήν)ης κυ(κ)λ(ου)· ζ′. ἐν μοινῆ μαρτίω | εἰς τὰς, κη′. Translation: This Anthologion was completed by me, illiterate Ioannes. And those who read [it], pray for me before the Lord and do not revile the scribe for the mistakes. Amen. The end. Glory to God. In the year AM 7056 [1548 CE], sixth indiction, twenty-eighth solar cycle, seventh lunar cycle, twenty-eighth of March.

Ἐτοῦτο τὼ παρὸν ἀνθολόγι(ον), τὸ ἀ | φιἔροσα· εἰς τὸν ναὸν τοῦ ἁγίου Νι | κολάου· δϊὰ σϊνδρομῆς ἡμῶν, Ἰω(άνν)ου, | ἰἀτροῦ· ἐκ χόρας Τρικάλου· ἔστιν δὲ ἀπὸ τ(ὸν) | μάϊον, ἔος τέλος, αὐγοῦστου· κ(αὶ) ἤτης | τὸ στερίσοι, ἀπαυτοῦ τὴν μονῆν· νὰ | ἔχοι τὰς ἀρὰς τὸν, τριἀκοσΐον, δέ | κα, κ(αὶ) ὁκτῶ, θεόφόρον, πατέρον, προ | πατόρον, κ(αὶ) πάντον τον ἁγίον. | ἀμὴν· ἀμὴν· ἀμὴν. Translation: I, physician Ioannes from Trikkala, bestowed this Anthologion on the church of St. Nicholas because of my [desire of] support. [This Anthologion] is from May to the end of August. And whoever will remove [this book] from the monastery will invoke the curses of the three hundred-eighteen God-bearing Fathers, the Forefathers, and all the Saints. Amen, amen, amen.

NON-SCRIBAL NOTES: Two non-scribal ownership notes are on fol. 150r, which is mutilated at the right side and the bottom. One note is at the top, written in light brown ink: † ἐτουτῶ το χἄρτϊ ἡνὲ τοῦ αγοίοῦ. . . . Translation: This paper [book] belongs to Saint. . . . The second note is written inside the two overlapping circles in black ink: ύνε τοῦ Μεγάλοῦ | Νίκολάου. Translation: [This book] belongs to the [monastery of] Great Nicholas.[187]

187. Fol. 150r with the two ownership notes is reproduced in Cataldi Palau, "Greek Manuscripts from the Meteora," fig. 12; and Cataldi Palau, "Bindings," pl. V.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

BINDING: The binding is Greek and consists of dark reddish-brown leather, probably calf, placed over 8 mm thick wooden boards. The wood is extensively damaged by insects. The leather is cracked, and some parts are missing. Both covers are blind tooled with a geometric design, which is now faint, especially on the front cover. The pattern consists of double lines that form a border; another double line runs horizontally in the middle, and two double lines run from corner to corner diagonally, forming an X-shaped cross. A circle impression in the middle of the front cover may indicate a lost boss or a decorative roundel. The leather on the spine is missing, and plain spine lining cloth and sewing are exposed. The primary ends are sewn with plain thread, and fragments of yellow thread remain from the secondary endbands. The fasteners are missing. There are two holes for pegs in the front-cover fore-edge and triple-strip leather anchors on the inside of the back cover. There are paper pastedowns on both covers.

ORIGIN AND PROVENANCE: The Menaion was executed in 1548 CE by a physician Ioannes from Trikkala. He donated the manuscript to the monastery of St. Nicholas Anapausas in the Meteora. The manuscript belonged to Baroness Burdett-Coutts (no. III. 32 in her collection). It was acquired by the University of Michigan at the Burdett-Coutts sale in May 1922. Sotheby, Wilkinson and Hodge, *The Burdett Coutts Library*, lot 206.

BIBLIOGRAPHY: De Ricci and Wilson, *Census*, 2:1110; Clark, *Descriptive Catalogue*, 315–316; Cataldi Palau, "Greek Manuscripts from the Meteora," 607, fig. 12; Cataldi Palau, "Bindings," 317–342; Tchernetska, "Burdett-Coutts Collection," 24. All authors attributed the manuscript to the sixteenth century, but none noticed the scribal colophon with the precise date of execution, March 28, 1548.

38. Mich. Ms. 40 (Diktyon 897)

Gregentios, bishop of Taphar, *Conversation with Herban the Jew*

<Northern Greece>, s. xvi^{ex}–xvii^{1}

CONTENTS: Fols. 0r–v;[188] 1r–140r: Gregentios, bishop of Taphar, *Conversation with Herban the Jew* (BHG 706d); the beginning is missing. Inc. mut.:]ὅλοι ὅσους ἐπροεῖπαμεν μετὰ βασιλικοῦ ὁρισμοῦ. . . . Cf. Migne, *Patrologiae Cursus Completus, Series Graeca*, 86:621–784.[189] Lacunae: One folio is missing at the beginning of the manuscript, and eight folios (the entire thirteenth quire) are missing between fols. 95v and 96r. Fol. 140v: Originally blank; filled with notes by later hands.

188. The mutilated folio at the beginning of the manuscript is an unnumbered small (95 × 140 × 170 mm) triangular fragment with few words; it is numbered "0" here.

189. The version of the *Conversation* in Mich. Ms. 40 differs from that in Migne, *Patrologiae Cursus Completus, Series Graeca*, and from the Berger edition (see bibliography below). Also, the scribe of Mich. Ms. 40 consistently spelled the name of the Jew as Ἐρβᾶν, not Ἔρβᾶν.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

PHYSICAL DESCRIPTION: Paper, fols. 141 (numbered 1–140). Modern foliation in pencil is in the upper right corner of each recto. There are no flyleaves. Measurements: 200–205 × 145–150 mm; one col.; written surface is 136–140 × 80 mm. The text is written in fifteen lines with interlinear spacing of 8 mm. Faint ruling was made with a dry, dull point on each verso (double-justification lines only). Eighteen quires of the total nineteen remain; collation: $1–12^{8}$, <13>, $14–18^{8}$, 19^{4+1}. All quires are quaternions except the last quire, which is a binion with an additional fifth folio. The quires were signed by the scribe in the lower right corner of the last verso of each quire ($\alpha^{\sim ov}$-$\iota\eta^{\sim ov}$). The signature "ιθ" is omitted. The ink is black. The paper is medium thick and yellowish with water stains around the edges. The chain lines are horizontal, 30–32 mm apart; the laid lines are vertical, sixteen in 20 mm. The watermark is an "anchor" in a circle with a trefoil on top and with a countermark "lantern." Close variants are *Likhachev's Watermarks*, no. 665 (a. 1628, with a different countermark) and Stanković, *Filigranološki*, no. 375 (a. 1635–1645, with a different countermark). A similar watermark with comparable countermark is Stanković, *Filigranološki*, no. 343 (a. 1590–1600).

SCRIPT: One anonymous scribe executed the manuscript. His cursive script is small and vertical; many letters, especially gamma, tau, and the narrow lunate sigma, are elongated (pl. 98). The scribe used black ink throughout the manuscript, but the words "Ερβᾶν" and "ὁ Ἅγιος," which indicate the beginning of each person's passage, were written in bright red ink.

DECORATION: The manuscript is not decorated. Initials are written in red ink and slightly pen floriated.

COLOPHON: None.

NON-SCRIBAL NOTES: A non-scribal ownership note is on fol. 140v: Τὸ παρ(ὸν) ὑπάρχη [*sic*] τοῦ παπ(ὰς) Σταύρου ὅπου ἔψαλεν εἰς τὴν <γαύ?>μπολιν εἰς χώρος Καρβουνά, ἐκ τόπον [*sic*] Ἀργυρόκαστρον, ἀπὸ ἐπάρχι [*sic*] Δρ<ινού?>π(ο)λ(εως) <. . .> καὶ τοῦ ἀδελφοῦ αὐτοῦ, Γε(ω)ργίου ἱερέως <. . .>. Translation: This [book] belongs to the priest Stavros, who was a chanter in <?> in the village of Karvouna from the region of Argyrokastron from the eparchy of Dryinoupolis, <. . .> and to his brother, priest Georgios <. . .>.

Several other non-scribal notes are on the front-cover pastedown and in the margins of fols. 135v and 140r. These notes were written in sloppy cursive modern Greek and are difficult to read. A short pious note is on fol. 140r; it contains the date 1743 (possibly 1793).

BINDING: The binding is probably original. It consists of semilimp dark brown leather placed over thin pasteboards; the leather is shrunken, warped, and cracked. It was not stamped or tooled. Only the front cover remains; the leather of the spine and the back cover are missing. There are no traces of spine lining cloth. The primary endbands are missing, and only a small fragment of intertwined red and white threads remains from the secondary endbands. The exposed sewing shows that the manuscript was originally sewn at four stations and has been resewn at three new stations. The pastedown is from the original stock of paper.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

ORIGIN AND PROVENANCE: The manuscript was executed at the end of the sixteenth century or first half of the seventeenth, probably in northern Greece. It belonged to two brothers, priests Stavros and Georgios, from the village of Karvouna (unidentified) in the region of Argyrokastron (the present-day Albanian city Gjirokastër), which was part of the eparchy of Dryinoupolis. The manuscript belonged to Baroness Burdett-Coutts (s.n. in her collection). It was acquired by the University of Michigan at the Burdett-Coutts sale in May 1922. Sotheby, Wilkinson and Hodge, *The Burdett Coutts Library*, lot 207.

BIBLIOGRAPHY: De Ricci and Wilson, *Census*, 2:1111 (attributed ms. to s. xvi); Faye and Bond, *Supplement*, 288 (attributed ms. to s. xvi); Tchernetska, "Burdett-Coutts Collection," 24; Berger, *Life and Works of Saint Gregentios*, 157 (the text of Mich. Ms. 40 was not used for this edition because of the late date of the ms.).

39. Mich. Ms. 41 (Diktyon 898)

Panegyrikon

s. xv[1]

CONTENTS

1. Fols. 1r–13r: Sophronios of Jerusalem, *Life of St. Mary of Egypt* [Sp.] (CPG 7675; BHG 1042); the beginning is missing; the text is lacunose. Inc. mut.: Ἡμερῶν δὲ διελθουσῶν ἱκανῶν. . . (Migne, *Patrologiae Cursus Completus, Series Graeca*, 87.3:3701, ln. 54). Migne, *Patrologiae Cursus Completus, Series Graeca*, vol. 87, bk. 3: 3697–3726.
2. Fols. 13r–18r: Amphilochios of Ikonion, *Homily against Arianos, Eunomios, and Makedonios* (BHG 73). Title: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμ(ῶν) Ἀμφιλοχ(ίου) ἐπισκόπ(ου)Ἰκονίου· λόγ(ος)· κατὰ Ἀριανοῦ [*sic*] καὶ Εὐνομίου καὶ Μακεδονίου· Εὐ(λ)ό(γησον) Δέσποτα. Inc. (fol. 13v):Ἦν [*sic*] τὶς ἀνὴρ μοναχός, ὀνόματι [*sic*] Ἀμφιλόχιος·. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 39:13–26.
3. Fols. 18r–32r: Makarios of Alexandria, *Vision of St. Makarios of Alexandria* (CPG 2400; BHG 999w). Title: Ὀπτασία [*sic*] τοῦ ἁγίου Μακαρίου τοῦ Ἐριμίτου· [*sic*] Εὐ(λ)ό(γησ)ον. Inc.: Τοῦ ἁγίου Μακαρίου ὁ μαθητὴς διηγήσατω [*sic*], ὅτι ποτὲ διοδευόντ(ων) ἡμῶν ἐν τῇ ἐρήμῳ. . . .[190] Migne, *Patrologiae Cursus Completus, Series Graeca*, 34:385–392.
4. Fols. 32r–39v: Ephrem the Syrian, *Homily on the Second Coming of Christ* (CPG 3945; BHG[n] 2102y). Title: Τοῦ μακαρίου Ἐφραίμ· λόγ(ος) εἰς τὴν δευτέραν παρουσίαν περὶ ἀγάπ(ης) καὶ περὶ μετανί(ας) [*sic*] καὶ περὶ τῆς μελοῦσης [*sic*] κρίσε(ως) καὶ ἐμφανίας [*sic*] τοῦ τιμίου καὶ ζωοποιοῦ [*sic*] Σ(ταυ)ροῦ· Εὐλ(ό)γησον Δέσποτ(α). Inc.: Ἀγαποιτή· [*sic*] μιδὲν [*sic*] προτιμισῶμεθα· [*sic*]. . . . Assemani, *Sancti Patris Nostri*, 2:209–222.

190. The same text can be found in Barocci 146, Bodleian Library, Oxford. See Coxe, *Catalogi Codicum Manuscriptorum Bibliothecae Bodleianae*, 255.

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5. Fols. 39v–41v: John Chrysostom, *Homily on the Veneration of the Cross* (*In Venerandam Crucem* [Sp.]. CPG 4598; BHG 442, cf. 444b). The text deviates from that in Migne, *Patrologiae Cursus Completus, Series Graeca*. Title: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμ(ῶν) Ἰω(άννου) ἀρχ(ι)επισκόπ(ου) Κωνσταντιν(ου) π(ό)λ(εως) τοῦ Χρ(υσοστόμου) λόγ(ος)· Προσκύνησις τοῦ τιμ(ίου) καὶ ζωοποιοῦ [*sic*] Σ(ταυ)ροῦ· Εὐλ(ό)γησον Δέσποτ(α). Inc.: Σταυροῦ πρόκηται [*sic*] σήμερον ἑορτή·. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 59:675–678;[191] Aldama, *Repertorium Pseudochrysostomicum*, 461.
6. Fols. 42r–52r: Germanos I, *Homily 3: On the Annunciation to the Theotokos* (CPG 8009; BHG 1145n). Title: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμ(ῶν) Γερμ(αν) οῦ ἀρχιεπισκόπου Κωνσταντινουπόλεως τοῦ ὁμολογιτοῦ λόγος εἰς τ(ὸν) εὐαγγελισμ(ὸν) τῆς ὑπ(ε)ραγίας Θ(εοτό)κου καὶ ἀεῖ [*sic*] Παρθένου Μαρίας· Εὐλ(ό)γησον. Inc.: Τῆς παρούσης τιμίας καὶ βασιλικῆς συνάξεως·. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 98:320–340.
7. Fols. 52r–56v: Cyril of Alexandria, *Homily 14: On the Expiration of the Soul* (*De Exitu Animi*; CPG 5258; BHG[n] 2103z, zb). Title: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμ(ῶν) Κυρίλλου ἀρχιεπισκόπου Ἀλεξανδρ(είας) λόγ(ος) περὶ ἐξόδου ψυχῆς· Εὐλ(ό)γησον Π(άτ)ερ. Inc.: Φοβοῦμε [*sic*] τ(ὸν) θάνατον· ὅτι πικρός μοι ἐστήν [*sic*]. Migne, *Patrologiae Cursus Completus, Series Graeca*, 77:1072–1089.
8. Fols. 56v–64v: Anonymous, *Life and Conduct of St. Theodora of Alexandria* (BHG 1729). Title: Βίος καὶ πολιτεία τῆς ὁσίας μάρτυρος Θεοδῶρας· [*sic*] Εὐ(λ)ό(γησον) Δέσποτ(α). Inc.:Ἐν ταῖς ἡμέραις Ζήνωνος τοῦ βασιλέως· καὶ Γριγορίου [*sic*] τοῦ ἐπάρχου ἐν Ἀλεξανδρίᾳ [*sic*]. . . .
9. Fols. 64v–70v: Anonymous, *Martyrdom of St. Theodore of Amaseia* (*St. Theodore Teron*; BHG 1191, 1192, 1750). Title: Μαρτύριον τοῦ ἁγ(ίου) καὶ ἐνδό(ξου) μεγαλομ(ά)ρ(τυρος) Θεοδώρου τοῦ Τύρονος· [*sic*] Εὐ(λ)ό(γησον) Δέσποτ(α). Inc.:Ὥσπερ φαίνει ὁ ἥλιος τοῖς ὁρῶσιν· . . . (spelling corrected).
10. Fols. 70v–74r: Anonymous, *Life and Conduct of St. Alexios, the Man of God* (BHG 51). Title: Βίος καὶ πολιτεία τοῦ ἁγ(ίου) Ἀλεξίου τοῦ ἀν(θρώπ)ου τοῦ Θ(εο)ῦ· <Εὐ(λ)ό(γησον)>. Inc.:Ἐγένετο ἀνὴρ εὐσεβὴς ἐν τῇ Ρῶμῃ. . . .
11. Fols. 74r–78v: Pseudo-Eusebios of Alexandria, *Homily 13: On the Descent into Hades* (*De Descensu ad Inferos*; in this manuscript the homily is ascribed to John Chrysostom; CPG 5522; BHG 635sc). Title: Τοῦ ἐν ἁγίοις π(ατ) ρ(ὸ)ς ἡμ(ῶν) Ἰω(άννου) ἀρχ(ι)επισκόπ(ου) Κωνσταντιν(ου)π(ό)λ(εως) τοῦ Χρ(υσοστόμου) λόγ(ος)· εἰς τὴν κατάβασιν τοῦ ᾅδου· <Εὐ(λ)ό(γησον)>. Inc.: Ἀναγκαῖον ἡμῖν ἐστιν σήμερον ἰδεῖν ποταπὴ ἡ παρουσία . . . (spelling corrected); des. mut.: . . . εἰς τὸν θάνατον <. . .>[. Migne, *Patrologiae Cursus Completus, Series Graeca*, 86:509–526; Aldama, *Repertorium Pseudochrysostomicum*, 24.
12. Fols. 79r–90v: Not identified. Inc. mut.: <. . .>]καὶ παμμιγής τις ὄχλος <. . .> ἀνέκραζον· ὡσαννὰ <ἐν τοῖς ὑψίστοις εὐλογημέ>νος ὁ ἐρχόμενος βασιλεὺς τοῦ Ἰ(σρα)ήλ·. . . .[192]
13. Fols. 90v–100r: Epiphanios, bishop of Salamis in Cyprus, *Homily on Holy Sepulchre* (*In Divini Corporis Sepulturam*; CPG 3768; BHG[a] 808e). Title:

191. This homily is not recorded by Robert Carter in *Codices Chrysostomici Graeci*, 11.
192. The beginning of the text has been damaged by a large water stain, and some words are illegible.

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Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμ(ῶν) Ἐπιφανίου ἐπισκόπ(ου) Κύπρου· λόγος εἰς τὴν <θεόσωμον> ταφὴν τοῦ Κ(υρίο)υ ἡμ(ῶν) Ἰ(ησο)ῦ Χ(ριστο)ῦ καὶ εἰς τ(ὴν) ἐν τ(ῷ) ᾅδῃ γενομένην καὶ <μετὰ τὸ> σωτήριον πάθος τρηημ(ερον) [*sic*] καὶ θεῖαν παραδό(ξως) κατάβασ(ιν) καὶ εἰς τὸν ἀπὸ Ἀριμαθαίας Ἰωσὴφ· Δέσποτ(α) εὐ(λ)ό(γησ)ον. Inc.: Τὶ τοῦτο σήμερον σιγὴ πολλὴ ἐν τῇ γῇ. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 43:440–464.

14. Fols. 100v–113r: Gregory of Nazianzos, *Homily 1: On Holy Pascha* (*In Sanctum Pascha*; CPG 3010). Title: Τῇ ἁγ(ίᾳ) καὶ μεγάλῃ κυριακῇ· Εὐ(λ)ό(γησον) Π(άτ)ερ. Inc.: Ἀναστάσεως ἡμέρα· <καὶ ἡ ἀρχὴ δεξιὰ>. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 35:396–401.
15. Fols. 113r–118v: Gregory of Nazianzos, *Homily 44: On the Second Sunday of Easter* (*In Novam Dominicam*; CPG 3010; BHG 1021). Title: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμ(ῶν) Γρηγορίου ἀρχ(ι)επισκόπ(ου) Κωνσταντιν(ου)π(ό)λ(εως) τοῦ Θεολόγου λόγος εἰς τὴν Νέα(ν) Κυριακὴ(ν) καὶ εἰς τὸν μάρτυραν [*sic*] Μάμαντα· Εὐ(λ)ό(γησον) Π(άτ)ερ. Inc.: Ἐγκαίνια τιμᾶσθαι· παλαιὸς νόμος·. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 36:608–621.
16. Fols. 118v–127v: Gregory of Nazianzos, *Homily 41: On Pentecost* (*In Pentecosten*; CPG 3010). Title: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμ(ῶν)· Γρηγορίου τοῦ Θεολόγου εἰς τὴν ἁγίαν Πε(ντηκοστήν)· Εὐ(λ)ό(γησον) Δέσποτ(α). Inc.: Περὶ τῆς ἑορτῆς βραχέα φιλοσοφήσομ(εν) [*sic*]. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 36:428–452.
17. Fols. 127v–136r: Gregory of Nazianzos, *Homily 38: On Theophany* (*In Theophania*; CPG 3010; BHG 1921). Title: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμ(ῶν) Γρηγορίου ἐπισκόπ(ου) Κω(νσταντι)νουπόλε(ως) τοῦ Θεολόγ(ου) λόγ(ος)· εἰς τ(ὰ) ἅγια Γενέθλια τοῦ Κ(υρίο)υ Θ(εο)ῦ καὶ σ(ωτῆ)ρ(ο)ς ἡμ(ῶν) Ἰ(ησο)ῦ Χ(ριστο)ῦ· Εὐ(λ)ό(γησον) Δέσποτα. Inc. Fol. 128r: Χ<ριστὸς γεννᾶται, δοξάσατε>. . . .[193] Migne, *Patrologiae Cursus Completus, Series Graeca*, 36:312–333.
18. Fols. 136r–146v: Gregory of Nazianzos, *Homily 39: On Holy Light* (*In Sancta Lumina*; CPG 3010; BHG 1938). Title: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμ(ῶν) Γρηγορίου ἀρχ(ι)επισκόπ(ου) Κωνσταντιν(ου)π(ό)λ(εως) τοῦ Θεολόγ(ου) λόγ(ος) εἰς τ(ὰ) ἅγ(ια) Θεοφάνια· Εὐ(λ)ό(γησον) Δέσποτ(α). Inc.: Πάλιν Ἰ(ησοῦ)ς ὁ ἐμός· καὶ πάλιν μυστήριον·. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 36:336–360.
19. Fols. 146v–150r: John Chrysostom, *Homily on Holy Theophany* (*In Sancta Theophania seu Baptismum Christi* [Sp.]; CPG 4522; BHG 1932). Title: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμ(ῶν) Ἰω(άννου) ἀρχ(ι)επισκόπ(ου) Κωνσταντιν(ου)π(ό)λ(εως) τοῦ Χρ(υσοστόμου) λόγ(ος) εἰς τ(ὰ) ἅγ(ια) Θεοφάνια τοῦ Κ(υρίο)υ ἡμ(ῶν) Ἰ(ησο)ῦ Χ(ριστο)ῦ· Εὐ(λ)ό(γησον) Π(άτ)ερ. Inc.: Ἡ πηγὴ τῶν εὐαγγελικῶν διδαγμάτ(ων). . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 50:805–808; Aldama, *Repertorium Pseudochrysostomicum*, 162.
20. Fols. 150r–153v: Cyril of Alexandria, *Homily on Martyrdom of the Holy Three Children Ananias, Azarias, and Misael and of Daniel the Prophet* (*De Obitu Sanctorum Trium Puerorum, Fragmenta* [Sp.]; CPG 5271; BHG 487, 487a). Title: Μαρτύριον τῶν ἁγί(ων) τριῶν παίδων Ἀνανίου· Ἀζαρίου καὶ Μισαὴλ

193. The first four lines of this homily are damaged by a large water stain and are illegible.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

καὶ Δανιὴλ τοῦ προφήτου. Inc.: Τούτους γὰρ ἐπαινὴν [*sic*] καὶ θαυμάζην [*sic*] χρὴ. . . . Cf. Migne, *Patrologiae Cursus Completus, Series Graeca*, 77:1117.

21. Fols. 154r–159v: *The Testament of Abraham* (*Testamentum Abrahae, Recensio B*; BHG 2002). Title: Διαθήκη τοῦ π(ατ)ριάρχ(ου) Ἀβραάμ· Εὐ(λ)ό(γησον) Δέσποτ(α). Inc.: Ἐγένετω [*sic*] ἡνίκα ἤγγισαν αἱ ἡμέραι τοῦ θανάτου Ἀβραάμ. . . . James, *The Testament of Abraham*, 105–119.
22. Fols. 159v–167r: Anonymous, *Life and Conduct of St. Ioannes Kalybites* (BHG 868). Title: Βίος καὶ πολιτήα [*sic*] τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμ(ῶν) Ἰω(άννου) τοῦ Καλυβίτου· Εὐ(λ)ό(γησον) Δέσποτ(α). Inc.: Βίον καλὸν καὶ ἐνάρετον· καὶ ἀμόλυντον. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 114:568–581.
23. Fols. 167r–171r: Anonymous, *Life of St. Mary Who Changed Her Name to Marinos* (BHG 1163). Title: Βίος τῆς ἁγ(ίας) Μαρίας τῆς μετονομασθήσις [*sic*] <. . .> αὐτοῦ Μαρίνου· Εὐ(λ)ό(γησον) Δέσποτ(α). Inc.: Γέγονέ τις· ἐν τῇ Βηθυνίᾳ [*sic*], ὀνόματι Εὐγένιος. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 115:348–353; Clugnet, "Vie et office de sainte Marine," 575–592; Richard, "La vie ancienne de Sainte Marie surnommée Marinos," 1:83–115. The text of Mich. Ms. 41 varies somewhat from published texts.[194]
24. Fols. 171r–179v: John Chrysostom, *Homily on Oration* (*De Oratione* [Sp.]; CPG 4668; BHG 592d).[195] Title: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμ(ῶν) Ἰω(άννου) ἀρχ(ι)επισκόπ(ου) Κωνσταντιν(ου)π(ό)λ(εως) τοῦ Χρ(υσοστόμου) λό(γος) περὶ εὐχῆς καὶ νηστείας καὶ ἐλείμοσυν(ης)· [*sic*; should be ἐλεημοσύνης]. Εὐ(λ)ό(γησον) Δέσποτ(α). Inc.: Δεῦτε πάντες ἀδελφοί· γνωρίσωμ(εν) τ(ὸν) ποιήσαντα ἡμ(ᾶς). . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 62:737–740; Aubineau, *Codices Chrysostomi Graeci*, Appendix 7; Aldama, *Repertorium Pseudochrysostomicum*, 66.
25. Fols. 179v–183r: John Chrysostom, *Homily on the Publican and the Pharisee* (*In Publicanum and Pharisaeum*; CPG 4716c). Title: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμ(ῶν) Ἰω(άννου) ἀρχ(ι)επισκόπ(ου) Κωνσταντιν(ου)π(ό) λ(εως) τοῦ Χρ(υσοστόμου) λό(γος) εἰς τελώνην καὶ εἰς τὸν φαρισαῖον· Εὐ(λ)ό(γησον) Δέσποτ(α). Inc.: Ἄν(θρωπ)οι δύο· ἀνέβησ(αν) εἰς τὸ ἱερὸν προσεύξασθαι·. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 62:725, lns. 30–728.
26. Fols. 183r–191v: *The Apocalypse of Moses*, ap. (BHG 25e). Title: Διήγησις Ἀδὰμ καὶ Εὔας τῶν προτοπλάστων [*sic*] ἀποκαλυ<φθείσα> παρὰ Μιχαὴλ τοῦ ἀρχαγγέλου τὸ [*sic*] θεράποντι τοῦ Θ(εο)ῦ Μωσὴ· [*sic*] Ὅτε τὰς πλάκας τῆς διαθύκης [*sic*] ἐδέξατο καὶ εἰς τὴν παράβασιν αὐτ(ῶν) τῶν προτοπλάστων [*sic*] καὶ εἰς τὴν μετάστα(σιν)· Εὐ(λ)ό(γησον). Inc.: Αὕτη ἡ διήγησις Ἀδὰμ καὶ Εὔας τῶν προτοπλάστων [*sic*]. . . . Tischendorf, *Apocalypses Apocryphae*, 1–23.
27. Fols. 191v–199v: Anonymous, *Narration on the Miracle of the Icon of Jesus Christ in Beirut* (BHG 786). Title: Διήγησις θαυμαστὴ καὶ παραὸξως [*sic*] περὶ τοῦ γενομένου θαύματος ἐν Βυριτῶ [*sic*] περὶ τῆς οἰκόνος [*sic*] τοῦ Κ(υρίο)υ ἡμ(ῶν) Ἰ(ησο)ῦ Χ(ριστο)ῦ καὶ περὶ νηστίας [*sic*] καὶ ἐλεημοσήνεις· [*sic*] Εὐ(λ)ό(γησον) Δέσποτ(α). Inc.: Βηριτὸς [*sic*] τὶς ἐστὴν

194. For an English translation of this text, see Talbot, *Holy Women of Byzantium*, 1–12.
195. This homily is not recorded by Robert Carter in *Codices Chrysostomici Graeci*, 11.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.*
E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021.
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[*sic*] πόλις· τοῖς ὀρίοις [*sic*] μὲν σὺν δόσι [*sic*; should be Σιδῶνος]· καὶ Τύρου πελάζουσα·. . . .

28. Fols. 200r–205v: *The Apocalypse of Mary*, ap. (BHG 1050–1051). Title: Ἀποκάλυψις τῆς ὑπεραγίας Θ(εοτό)κου· Εὐ(λ)ό(γησον) Π(άτ)ερ. Inc.: Ἔμελλεν ἡ παναγία Θεοτόκος πορευθῆναι εἰς τὸ ὄρος τῶν ἐλαιῶν. . . . James, *Apocrypha Anecdota I*, 115–126.
29. Fols. 205v–215v: Anonymous, *Useful Narration on the Feast of Akathist* (*Utilis Narratio de Festo Akathist*; BHG 1060). Title: Διήγη(σις) ὠφέλημ(ος) [*sic*]· ἐκ παλαιὰς [*sic*] ἱστορίας συλλεγήσα [*sic*] καὶ ἀνάμνησιν ποιοῦσα τοῦ παραδόξ(ως) γενομένου θαύματ(ος)· ἠνίκα [*sic*] Πέρσαι καὶ βάρβαροι· τὴν βασιλήδαν [*sic*] ταύτην περιεκύκλωσ(αν) πολέμῳ· εἶ [*sic*] καὶ ἀπώλ(ον) το θείας δίκης πηρασθ(έν)τ(ες) [*sic*]· ἡ δὲ πόλης [*sic*] ἀσυνὴς [*sic*] σ(υν) τηριθήσα [*sic*], πρεσβίαις [*sic*] τῆς Θ(εοτό)κου· αἰτησίαις [*sic*] ἔκτοτ(ε) ἄδει· εὐχαριστήρι(ον) ἀκάθιστον τὴν ἡμέραν κατονομά<ζου>σα· Εὐλόγησ(ον) Δέσποτ(α). Inc.:Ἐν τοῖς χρόνοις Ἡρακλίου [*sic*] τοῦ τῶν Ρωμαίων βασιλέως, Χωσρώοις [*sic*] ὁ τῶν Περσῶν τὴν ἀρχὴν ἔχ(ων). . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 92:1353–1372, 106:1336–1353.
30. Fols. 215v–218v: John Chrysostom, *Homily 1: De Lazaro* (CPG 4329; BHG[a] 1700z). Title: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμ(ῶν) Ἰω(άννου) ἀρχ(ι)επισκόπου Κωνστ(αν)τ(ι)νουπόλεως τοῦ Χρ(υσοστόμου) λό(γος) εἰς τὸν πλοῦσιον· [*sic*] καὶ εἰς τὸν πτοχὸν [*sic*] Λάζαρον· Εὐ(λ)ό(γησον) Δέσποτ(α). Inc.: Ἐθαύμασ(α) τὴν ἀγάπην ἡμ(ῶν) [*sic*; ὑμῶν in Migne, *Patrologiae Cursus Completus, Series Graeca*] ἀδελφοί· ὅτε τὸν περὶ Λαζάρου πρώην ἐκίνησ(α) λόγον·. Migne, *Patrologiae Cursus Completus, Series Graeca*, 48:981–983.[196]

PHYSICAL DESCRIPTION: Paper, fols. 218. Modern foliation in pencil is in the upper right corner of each recto. There are no flyleaves. Measurements: 210–212 × 138–146 mm; one col.; written surface is 152 × 97 mm (scribes I and III) and 157 × 105–110 mm (scribe II). The text is written in twenty-five lines (scribes I and III) and twenty-five to twenty-six lines (scribe II) with interlinear spacing of 5.5 mm (all three scribes). Scribe I did not use any ruling; scribes II and III used double-justification lines, which were made with a dry, dull point on each verso. Thirty-one quires of thirty-six remain; collation: <1–5>, 6^{8-2}, 7^{8-4}, 8^{8-1}, $9–12^{8-2}$, $13–16^{8}$, 17^{8-2}, $18–19^{8}$, $20–22^{8-2}$, $23–24^{8}$, 25^{8-1}, $26–33^{8}$, 34^{8-3}, 35^{8-1}, 36^{8}. The first five quires are missing; the sixth quire lacks the first and last folios; the seventh quire lacks the first, second, seventh, and eighth folios; the eighth quire lacks the first folio; the ninth, tenth, eleventh, twelfth, seventeenth, twentieth, twenty-first, and twenty-second quires lack the first and eighth folios; the twenty-fifth quire lacks the first folio; the thirty-fourth quire lacks the first three folios; and the thirty-fifth quire lacks the first folio. The quires were signed by the scribes in the upper right corner of the first recto of each quire. The ink is medium brown with a grayish tint (scribes I and III) and light beige (scribe II). Two stocks of paper were used; both are thick, rough, and yellowish. The chain lines are horizontal, and laid lines are vertical. On the first stock of paper (scribe I) chain lines are 38–39 mm apart (29 mm apart near the watermark) with fifteen laid lines in 20 mm; the watermark is "three mountains," which is identical to Briquet "monts," no. 11662 (Florence, a. 1432), and to Piccard, "Dreiberg," nos.

196. This homily is not recorded by Robert Carter in *Codices Chrysostomici Graeci*, 11.

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74–78 (a. 1433–1452).[197] On the second stock of paper (scribes II and III) chain lines are 38 mm apart with sixteen laid lines in 20 mm; the watermark is a "tower" (parallels are not found). The paper is damaged by worms, especially at the top margins.

SCRIPT: Three anonymous scribes executed the manuscript. Scribe I wrote fols. 1r–29v (pl. 99); scribe II wrote fols. 30r–135v (pl. 100); and scribe III wrote fols. 136r–218v. All three scribes employed ordinary monastic script (*Gebrauchsschrift*).

DECORATION: None.

COLOPHON: None.

NON-SCRIBAL NOTES: There are a few pious notes and some scribbling in the margins by later hands in charcoal ink. On fol. 72v are "test of a pen and ink" notes in margins. Entire folio 36r was re-inked; sporadic re-inking appears throughout the manuscript.

BINDING: The covers are missing. The sewing at three stations and two kettle stations is exposed. There is no evidence of a cloth spine lining. Large fragments of both endbands are present: plain thread from the primary endbands and green and red threads from the secondary.

ORIGIN AND PROVENANCE: The watermark "mountains" indicates that this panegyrikon was executed in the first half of the fifteenth century, most likely in a provincial monastic milieu. The place of production cannot be established, but it is likely that the manuscript was executed in northern Greece, where most Burdett-Coutts manuscripts were acquired. The manuscript belonged to Baroness Burdett-Coutts (s.n. in her collection). It was acquired by the University of Michigan at the Burdett-Coutts sale in May 1922. Sotheby, Wilkinson and Hodge, *The Burdett Coutts Library*, lot 207.

BIBLIOGRAPHY: De Ricci and Wilson, *Census*, 2:1111 (attribute ms. to s. xv); Carter, *Codices Chrysostomici Graeci*, 11 (attributes ms. to s. xv); Tchernetska, "Burdett-Coutts Collection," 24.

40. Mich. Ms. 42 (Diktyon 899)

Manuel Malaxos, *Nomokanon*

s. xvii

CONTENTS

1. Fols. 1r–2v, lns. 1–6: Preface. Title: Τοῖς ἁπανταχού [*sic*] εὑρισκομένοις χρυστονύμοις [*sic*] λαοῖς ἱερωμένοις καὶ λαϊκοῖς ἐν Κ(υρί)ῳ χαίρειν ἀεί.

197. See Briquet, *Les filigranes*; and Piccard, *Die Wasserzeichenkartei Piccard*.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*.
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Προοίμιον. Inc.: Θησαυρὸς κεκρυμμένος, καὶ πηγὴ ἐσφραγισμένη. . . . Gkines and Pantazopoulos, *Νομοκάνων Μανουήλ Νοταρίου του Μαλαξού*, 31–32.

2. Fols. 2v, ln. 7–18v: Index. Title: Πίναξ σὺν Θ(ε)ῷ, ὡς τάδε περιέχει. Inc.: Περὶ κριτού ὅπως νὰ εἶναι εἰς πάντ(ας) συμπαθής. . . . Cf. Gkines and Pantazopoulos, *Νομοκάνων Μανουήλ Νοταρίου του Μαλαξού*, 33–61.
3. Fols. 19r–219r: Manuel Malaxos, *Nomokanon.* Title: Περὶ κριτοὺ [*sic*] ὅπως νὰ εἶναι εἰς πάντας συμπαθὴς· καὶ νὰ μηδὲν πιστεύῃ λόγους χωρὶς νὰ ἐξετάζῃ κεφάλαιον α′·. Subtitle (in the right margin): Ματθαίου τοῦ νομοθέτου καὶ ἱερομονάχου, ὃς πάνυ σωφώτατος [*sic*] τὸ ἐπίκλην Βαστάρις. Inc.: Πρέπει τὸν κριτήν· τουτέστιν ἀρχιερέα. . . . Cf. Gkines and Pantazopoulos, *Νομοκάνων Μανουήλ Νοταρίου του Μαλαξού.*
4. Fols. 219v–287v: Canon law rules concerning epitimia and penance (*Kanonarion*). Title: Νομοκάνονον· Καὶ ὅτι τῶν ἀρχιερέων ἐδώθη [*sic*] νὰ αὐξούνουν [*sic*] καὶ νὰ ὀλιγοστεύουν τὰ ἐπιτίμια· καὶ περὶ τῶν μετανοοῦντων [*sic*] μὴ ἀποστρέφειν αὐτούς· Κεφάλαιον σν′. Inc.: Ὁ ιβ′ κάν(ων) τῆς πρώτης συνώδου· [*sic*] καὶ τῆς ἐν Ἀγκύρᾳ ὁ β′ καὶ ὁ ε′·. . . . Cf. Morin, *Commentarius Historicus*, app., 101–117.
5. Fol. 288r–v: Colophon and a non-scribal note.

PHYSICAL DESCRIPTION: Paper, fols. 288. There is one thin paper flyleaf at the end of the manuscript. Modern foliation in pencil is in the upper right corner of each recto (1–200 only). Measurements: 207 × 150 mm; one col.; written surface is 137 × 87–90 mm. The text is written in twenty-two lines with interlinear spacing of 6 mm. A faint ruling pattern was made with a dry, dull point on each recto. The ruling pattern is D 32D1b. There are thirty-seven quires; collation: 1^{6}, 2–36^{8}, 37^{2}. All quires are regular quaternions, except the first, which is a ternion, and the last, which is a bifolium. There are no quire signatures. Catchwords are in the lower right corner just under the text on the last verso of each quire (they start on fol. 22v). The ink is charcoal. The paper is thick and yellowish. The chain lines are horizontal, 27–30 mm apart; the laid lines are vertical, fifteen in 20 mm. The watermark is "three crescents" (small, medium, and large, one above the other) with a countermark "trefoil" and letters "A" and "G." Identical watermarks are not found; similar watermarks are from the seventeenth century.

SCRIPT: The manuscript was executed by one scribe, who left his name and title in the colophon: a monk and *protosynkellos* Nektarios. His script is a seventeenth-century cursive (pl. 101).

DECORATION: The decoration of the manuscript is simple. A narrow headband, which was executed in bright red ink, is on fol. 1r. A narrow rectangular headpiece (88 × 10 mm) is on fol. 19r (pl. 101). It was executed in bright red ink and the ink of the text with a geometric design. Major initials are in bright red ink and slightly pen floriated.

COLOPHON: The scribal colophon is on a mutilated fol. 288r; the end of the colophon is missing: Τὸ παρὸν νόμιμον ἐγράφη | διὰ χειρὸς ἐμοῦ τοῦ ἐ- | λαχίστου τῶν ἐξ μονά- | χον [*sic*] Νεκταρίου καὶ | προτοσυγγέλλου [*sic*] τῆς ἁγιωτάτης ἐπισκοπῆς[. Translation: This nomokanon was written by me, the most worthless among monks Nektarios, a *protosynkellos* of the holiest eparchy[. The lower part of the colophon with the name of the eparchy was torn off.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

NON-SCRIBAL NOTES: Several non-scribal notes were written in sloppy cursive in modern Greek; they are on the front-cover pastedown, on mutilated fol. 288v, and in some margins. The notes refer to the content of the manuscript.

BINDING: The binding is Greek, probably original. It consists of reddish-brown leather placed over 9 mm thick wooden boards. The leather is tooled and blind stamped; both covers have the same concentric panel design: multiple frames are formed by double and triple fillets. The outer frame is filled with an alternating geometric (checkerboard) pattern and small quatrefoils. The inner frame is filled with a vining vegetal pattern. Small rosettes are at the intersections of fillets. The leather on the spine and fore-edge is also blind stamped with small tools (rosettes and a geometric pattern). Leather on the spine has detached from both covers, and the spine lining cloth and sewing are partially exposed. The manuscript edges were painted with dark brown stain, which covered the originally plain spine lining cloth and the endbands, which were also originally plain (primary) and red and blue (secondary). The manuscript is sewn at three stations in Western-supported style. The absence of V-shaped cuts on the back of the quires indicates that the supported sewing is original. The two fasteners are missing; there are holes for two pegs on the fore-edge of the front cover and two sets of holes on the back cover for straps. There are paper pastedowns on both covers; the front pastedown is the same type of paper as the manuscript, and a thinner paper is at the back. The thinner paper is from the same stock as the rear flyleaf, which does not have a watermark.

ORIGIN AND PROVENANCE: The watermark "three crescents" indicates that this nomokanon was executed in the seventeenth century. According to the scribal colophon, the manuscript was written by the monk and *protosynkellos* Nektarios. Because the colophon was mutilated, it is not possible to establish the place of the manuscript's execution. The manuscript belonged to Baroness Burdett-Coutts (s.n. in her collection). It was acquired by the University of Michigan at the Burdett-Coutts sale in May 1922. Sotheby, Wilkinson and Hodge, *The Burdett Coutts Library*, lot 208.

BIBLIOGRAPHY: De Ricci and Wilson, *Census*, 2:1111 (attribute ms. to s. xvi); Faye and Bond, *Supplement*, 288; Tchernetska, "Burdett-Coutts Collection," 24.

41. Mich. Ms. 43 (Diktyon 900)

Euchologion, incomplete (GA *l* 228)

<Epiros>, s. xiv^{2}

CONTENTS

1. Fols. 1r–1v: *The Liturgy of the Presanctified Gifts*; the beginning is missing. Inc. mut.:]καὶ ζωὴν αἰῶνιον· [*sic*] καὶ ἀξίωσον ἡμ(ᾶς) ἀγαπᾶν καὶ φοβήσθαι [*sic*]. . . . Brightman, *Liturgies*, 345–352.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

2. Fols. 1v–17v: Evening prayers: Εὐχαὶ τοῦ λυχνικοῦ. Cf. Goar, *Εὐχολόγιον sive Rituale Graecorum*, 28–34.
3. Fols. 17v–23r: Akolouthia on Epiphany: Ἀκολουθία τῶν ἁγίων Θεοφανίων [*sic*]. Cf. Goar, *Εὐχολόγιον sive Rituale Graecorum*, 376–377.
4. Fols. 23r–24r: Ἀκολουθία τοῦ ἀραμβόνος [*sic*; should be ἀρραβῶνος]. Cf. Goar, *Εὐχολόγιον sive Rituale Graecorum*, 310–312.
5. Fols. 24r–27r: Ἀκολουθία τοῦ στεφανώματος. Cf. Goar, *Εὐχολόγιον sive Rituale Graecorum*, 314–320.
6. Fols. 27r–27v: Ἀκολουθία εἰς ἀδελφοποίησιν. Cf. Goar, *Εὐχολόγιον sive Rituale Graecorum*, 706–708.
7. Fols. 28r–31r(bis): Ἀκολουθία τάξις γενομέν(η) εἰς ἐξομολογουμένους. Cf. Goar, *Εὐχολόγιον sive Rituale Graecorum*, 541–542.
8. Fols. 31r(bis)–33r: Ἀκολουθία τοῦ ἁγιασμοῦ εἰς τὴν ἔναρξιν τῶν μηνῶν. Cf. Goar, *Εὐχολόγιον sive Rituale Graecorum*, 358–362.
9. Fols. 33v–37v: Readings from the Gospels and Acts and Epistles of the Apostles.
10. Fols. 37v–41v: Prayers.
11. Fol. 41v: Akolouthia on Adoption: Ἀκολουθία εἰς Υἱωθεσίαν [*sic*]. Cf. Goar, *Εὐχολόγιον sive Rituale Graecorum*, 561–562.
12. Fols. 42r–51v: Prayers.
13. Fols. 51v–63v: Ἀκολουθία τῆς ἑβδομάδος and other akolouthias. Cf. Goar, *Εὐχολόγιον sive Rituale Graecorum*, 723–725.
14. Fols. 63v–100v: Readings for the Menologion.
15. Fols. 100v–228v: Readings from the Gospels and Acts and Epistles of the Apostles; the end is missing. Des. mut.: . . . καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰ(ησοῦ)ς ὅτι οὐκ ἀποθνήσκει· ἀλλ᾽ ἐὰν[(John 21:23).

PHYSICAL DESCRIPTION: Paper, fols. 228. Modern foliation in pencil is in the upper right corner, 1–226.[198] There are no flyleaves. Measurements: 214–218 × 145–147 mm; one col.; written surface is 162–167 × 90–95 mm. The text is written in twenty-six lines with interlinear spacing of 6 mm. The ruling pattern is 24D1; the ruling was made on each recto (the ruling system is Maniaci x.7).[199] There are thirty quires; collation: 1^{8-1}, 2^{8-2}, $3–8^{8}$, 9^{8-4}, $10–29^{8}$, 30^{8-5}. The first quire lacks the first folio; the second quire lacks the first and eighth folios; the ninth quire lacks the first, second, seventh, and eighth folios; and the thirtieth quire lacks the first, second, sixth, seventh, and eighth folios. The quires were signed by the scribe in the upper right corner of the first recto of each quire. The ink is charcoal-black. The paper is medium thick, brownish-yellow, and of average quality. The chain lines are horizontal, 29 mm apart; the laid lines are vertical, twenty-two in 20 mm. The watermark is "three mountains" in a circle with a cross rising from the top, similar to Briquet "monts," no. 11852 (Dijon, 1376).[200] The watermark is difficult to see because of the thickness

198. Twice, two folios have the same number (fols. 20 and 21); two folios are not numbered (between fols. 26 and 27 and between fols. 31 and 32); and two numbers were missed (61 and 63). Therefore, the total number of folios in this manuscript is 228 (226 + 4 – 2 = 228).

199. See Maniaci, "Nuove considerazioni sui sistemi di rigatura."

200. See Briquet, *Les filigranes*.

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of the paper and small size of the manuscript (*in octavo*). There are water stains and some soiling.

SCRIPT: The manuscript was executed by a single anonymous scribe. His script is large, vertical, and somewhat flat (pl. 102). It can be characterized as utilitarian script (*Gebrauchsschrift*). The titles are written in the same script and ink as the main text, but the scribe distinguished the titles by filling the circles of round letters with red ink.

DECORATION: The decoration was most likely executed by the scribe himself. It consists of numerous narrow interlace headbands or bars with palmette-like finials and tall initials. The initials are exuberantly decorated with knots, rings, and palmette-like finials (pls. 102–105). The palette is red and mustard-yellow. The decoration is typical of manuscripts executed in Epiros.

COLOPHON: None.

NON-SCRIBAL NOTES: There are a few pious notes and crude drawings in the margins. Non-scribal paschal tables are on the front-cover paper pastedown. The tables run from 1465 to 1474 CE (the tables lack the beginning and the end). On the back-cover pastedown there is a fragment of the Menologion written in a sixteenth-century hand.

BINDING: The binding is Greek, probably original. It consists of plain, non-stamped, dark brown leather, most likely goatskin, which is placed over 8 mm thick wooden boards, probably hardwood. The boards cracked and were repaired with overcast stitches, three in the front and one in the back. The leather is cracked and warped, and parts of it are missing. The leather cover was neatly stitched on the front cover, across the spine, and on the back cover. The plain spine lining cloth and endbands are partially exposed. Both primary and secondary endbands are sewn with plain threads. The manuscript has five stations: three sewing stations and two kettle stations. Paper pastedowns are on both covers. There was one fastener in the middle of the fore-edge of both covers; the catch peg in the front cover is now missing, and only a triple hole remains in the back cover where a strap would have been.

ORIGIN AND PROVENANCE: The manuscript was probably executed in the second half of the fourteenth century, most likely in Epiros. The manuscript belonged to Baroness Burdett-Coutts (no. III. 53 in her collection). It was acquired by the University of Michigan at the Burdett-Coutts sale in May 1922. Sotheby, Wilkinson and Hodge, *The Burdett Coutts Library*, lot 210.

BIBLIOGRAPHY: De Ricci and Wilson, *Census*, 2:1111 (attribute ms. to s. xv); Clark, *Descriptive Catalogue*, 316–317 (attributes ms. to s. xv); Cataldi Palau, "Epirus," 43, pl. 16 (attributes ms. to the second half of the fourteenth century); Tchernetska, "Burdett-Coutts Collection," 24; Džurova and Canart, *Siianieto na Vizantiia*, 123.

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42. Mich. Ms. 44 (Diktyon 901)

Panegyrikon, incomplete

s. x$^{3/4}$–xi$^{1/4}$

CONTENTS: The manuscript lost the beginning and the end, and the remaining text has numerous lacunae.

1. Fols. 1r–6v: Gregory of Nyssa, *Homily on the Feast of Lights* (*In Diem Luminum*; CPG 3173; BHG^{a} 1934); the beginning is missing. Inc. mut.: <δι>] ηγήσομαι τῆς κατὰ ψυχὴν παλιγγενεσίας τὴν δύναμιν·. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 46:584–600.
2. Fols. 6v–13v: John Chrysostom, *Homily on Theophany* (*In Baptismo Christi*; CPG 4335; BHG^{a} 1941). Title: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν Ἰωάννου ἀρχιεπισκόπου Κωνσταντινουπόλεως τοῦ Χρυσοστόμου· λόγος εἰς τὰ Θεοφάνια· κ(αὶ) περὶ τοῦ τοὺς πιστοὺς μετὰ τὴν κοινωνίαν παραμένειν· καὶ κοινῆ [*sic*] τὴν τελευταίαν εὐχὴν ποιεῖσθαι. Inc.: Πάντες ὑμεῖς ἐν εὐθυμίᾳ σήμερον [*sic*; should be τήμερον]. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 49:363–372.
3. Fols. 13v–25v: Gregory of Nyssa, *Homily on Hypapante, or on the Presentation of Jesus at the Temple* (*De Occursu Domini*; CPG 3195; BHG^{a} 1959). Title: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν Γρηγορίου ἐπισκόπου Νύσης· [*sic*] λόγος εἰς τὴν ἀπαντὴν [*sic*; should be Ὑπαπάντην] καὶ εἰς τὸν Συμεῶνα. Inc.: Ὁ τῇ φρονήσει τῶν οὐ(ρα)νίων μετέωρος·. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 46:1152–1181.
4. Fols. 25v–28v: Theodore of Stoudios, *Enkomion on the Finding of the Venerable Head of St. John the Baptist* (BHG 842). Title: Τοῦ ὁσίου π(ατ)ρ(ὸ)ς ἡμῶν καὶ ὁμολογητοῦ Θεοδώρου ἡγουμένου τῶν Στουδίου· ἐγκώμιον εἰς τὴν εὕρεσιν τῆς τιμίας κεφαλῆς τοῦ ἁγίου Ἰωάννου τοῦ Προδρόμου. Inc.: Τρίτον μήνυμα τῆς τοῦ Προδρόμου μνήμης. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, *Series Latina*, 67:448–454.
5. Fols. 28v–31v: John Chrysostom, *Homily on the Annunciation to the Blessed Virgin Mary* (*In Annuntiationem B. Virginis*; CPG 4519; BHG^{a} 1128, 1129). Title: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν Ἰωάννου ἀρχιεπισκόπου Κωνσταντινουπόλεως τοῦ Χρυσοστόμου· εἰς τὸν Εὐαγγελισμὸν τῆς ὑπεραγίας Θεοτόκου. Inc.: Πάλιν χαρᾶς εὐαγγέλια·. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 50:791–796.
6. Fols. 31v–40v: Andrew of Crete, *Homily 5: On the Annunciation to the Blessed Virgin Mary* (*In Annuntiationem B. Virginis*; CPG 8174; BHG 1093g). Title: Τοῦ μακαρίου Ἀνδρέου ἐπισκόπου Κρήτης τοῦ Ἱεροσολυμίτου· λόγος εἰς τὸν Εὐαγγελισμὸν τῆς ὑπεραγίας Θεοτόκου. Inc.: Ἐπέστη σήμερον ἡ πάντων χαρά·. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 97:881–913.
7. Fols. 40v–61v: Andrew of Crete, *Homily 8: On the Resurrection of Lazarus* (*In Lazarum Quatridianum*; CPG 8177; BHG 2218). Title: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν Ἀνδρέου ἐπισκόπου Κρήτης τοῦ Ἱεροσολυμίτου· λόγος εἰς τὸν τετραήμερον Λάζαρον. Inc.: Λάζαρος τὸν παρόντα συγκεκρότηκε σύλλογον·. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 97:960–985.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

8. Fols. 62r–84r: George of Nikomedeia, *On the Lamentation (Threnos) of the Virgin* (*De Deipara Juxta Crucem*; BHG[a] 1139). Title: Γεωργίου τοῦ μητροπολίτου Νικομηδείας, λόγος εἰς τὸ εἱστήκεισαν δὲ παρὰ τῷ Στ(αυ)ρῷ τοῦ Ἰ(ησο)ῦ ἡ μ(ήτ)ηρ αὐτοῦ καὶ ἡ ἀδελφὴ τῆς μ(ητ)ρ(ὸ)ς αὐτοῦ, καὶ εἰς τὴν θεόσωμον ταφὴν τοῦ Κ(υρίο)υ ἡμῶν. Inc.: Πρὸς ὑψηλοτάτην ἡμῖν ἀναδραμὼν ὁ λόγος. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 100:1457–1489.
9. Fols. 84r–90r: Gregory of Antioch, *Homily on the Women Myrrhbearers* (*In Mulieres Unguentiferas*; CPG 7384). Title: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν Γρηγορίου ἐπισκόπου Ἀντιοχείας. Λόγος τῷ Ἁγίῳ καὶ Μεγάλῳ Σαββάτῳ· καὶ εἰς τὴν τριήμερον Ἀνάστασιν τοῦ Σ(ωτή)ρ(ο)ς ἡμῶν Θ(εο)ῦ· καὶ Κ(υρίο)υ Ἰ(ησο)ῦ Χ(ριστο)ῦ. Inc.: Ἐπαινετὸς καὶ οὗτος τῆς ἐκκλησίας ὁ νόμος·. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 88:1848–1866.
10. Fols. 90r–102r: Gregory of Nyssa, *Homily 1: On Holy Pascha* (*In Christi Resurrectionem 1*; CPG 3175). Title: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν Γρηγορίου ἐπισκόπου Νύσης· [*sic*] λόγος εἰς τὸ ἅγιον Πάσχα· καὶ περὶ τῆς τριημέρου προθεσμίας τῆς Ἀναστάσεως τοῦ Χ(ριστο)ῦ. Inc.: Εἴ τις πατριαρχῶν εὐλογία. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 46:600–628.
11. Fols. 102v–109r: John Chrysostom, *Homily on the Ascension of Christ* (*In Ascensionem D. N. Iesu Christi*; CPG 4342; BHG[a] 1191n). Title: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν Ἰωάννου ἀρχιεπισκόπου Κωνσταντινουπόλεως τοῦ Χρυσοστόμου· λόγος εἰς τὴν Ἀνάληψιν τοῦ Κ(υρίο)υ ἡμῶν Ἰ(ησο)ῦ Χ(ριστο)ῦ· ἐλέχθη δὲ ἐν τῷ μαρτυρίῳ τῆς Ῥωμανησίας. Ἔνθα μαρτύρων σώματα ὑπὸ τὸ ἔδαφος κείμενα ἐγγὺς λειψάνων αἱρετικῶν [*sic*]. Ἀνηνέχθησαν κ(αὶ) κατ᾽ ἰδίαν ἐτάφησαν. Inc.: Καὶ ὅτε Στ(αυ)ροῦ μνείαν ἐπετελοῦμεν. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 50:441–452.
12. Fols. 109v–115v: John Chrysostom, *Homily 1: On Pentecost* (*De Sancta Pentecoste*; CPG 4343); the end is missing. Title: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν Ἰωάννου ἀρχιεπισκόπου Κωνσταντινουπόλεως τοῦ Χρυσοστόμου· λόγος εἰς τὴν ἁγίαν Πεντεκοστήν. Inc.: Πάλιν ἑορτή· καὶ πάλιν πανήγυρις· . . . ; des. mut.: . . . λαμβάνουσι τὰ χαρίσματα· πε[<ρὶ>. Migne, *Patrologiae Cursus Completus, Series Graeca*, 50:453–470 (des. mut. at 460, ln. 32).

PHYSICAL DESCRIPTION: Parchment, fols. 115. Modern foliation in pencil is in the upper right corner. There are no flyleaves. Measurements: 320–325 × 244–250 mm; two cols.; written surface is 240 × 175–185 [75 +20–25 + 80–85] mm. The text is written in thirty-one lines with interlinear spacing of 8–9 mm. The ruling pattern is 35C2d (the ruling system is 1). The quires were ruled with a dry, sharp point. Seventeen quires of an unknown total number remain; collation: 1^{8-1}, $2–5^{8}$, 6^{8-1}, 7^{8-2}, <8>, 9^{8-7}, $10–11^{8}$, 12^{8-5}, 13^{8}, 14^{8-1}, $15–16^{8}$, 17^{8-1}, 18^{8-5}. The first quire lacks the second folio; the sixth quire lacks the eighth folio; the seventh quire lacks the fourth and fifth folios; the eighth quire is missing; the ninth quire lacks the first seven folios; the twelfth quire lacks the fourth, fifth, six, seventh, and eighth folios; the fourteenth quire lacks the eighth folio; the seventeenth quire lacks the first folio; and the eighteenth quire lacks the last five folios. Quires were signed by the scribe in the lower left corner of the first recto and in the lower right corner of the last verso of each quire (some signatures were cropped during binding). There is a second set of signatures

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by a later hand in the middle of the bottom margin of the first recto and last verso of each quire. The ink is light brown with a slight chestnut tint. The *kalamos* is medium thick. The parchment is of average quality, medium thick, and thick. It is warped and soiled. There is extensive damage by water stains at the top of the folios, and some lines of the text are illegible. The flesh side is ivory-white; the hair side is yellowish. Traces of hair follicles are visible on several folios.

SCRIPT: One anonymous scribe executed the manuscript. His script is medium-sized, clear, and rounded early *Perlschrift* with an inclination to the right (pl. 106). The titles of the homilies are written in Alexandrian majuscules in magenta ink. Scripts similar to that of Mich. Ms. 44's scribe are found in Mss. Sinod. gr. 77/Vladimir 63 and Sinod. gr. 123/Vladimir 36, GIM, Moscow; both are attributed to the second half of the tenth century.[201]

DECORATION: The decoration consists of elegant, narrow, rectangular headpieces measuring 75 × 13 mm each. Ornamental motifs represent the fret-saw style (*Laubsägestil*). No gold was employed. Colors are vivid sky-blue and ochre (pl. 106). Some headpieces include bright green pigment. The decoration is similar to that in manuscripts executed in the so-called blue style (*stile blu*), which was first identified by Lidia Perria.[202] Most manuscripts of this group were executed in the last quarter of the tenth century and the first quarter of the eleventh; they are written in early *Perlschrift* and decorated with pi-shaped or narrow rectangular headpieces, which are ornamented with fret-saw motifs. The hallmark of these manuscripts' decoration is lack of gold and a palette that is limited mostly to two colors: vivid blue and green.

The decorative motifs of Mich. Ms. 44 are closely related to those in "blue style" manuscripts, such as the above-mentioned Sinod. gr. 77/Vladimir 63; and Vat. gr. 1654 and Vat. gr. 1146, BAV, Vatican City.[203]

COLOPHON: None.

NON-SCRIBAL NOTES: None.

BINDING: The binding is Greek. Reddish-brown leather covers 10 mm thick, grooved wooden boards. The leather was tooled with a fillet (a roll), which produced triple lines. The lines formed a wide border, and the center panel was divided by triple fillets into twenty triangles, which are filled with small blind-stamped concentric circles, rosettes, and rhombs with a fleur-de-lis motif. The leather on both covers is worn and cracked. Both covers are decorated with small (8 mm diameter) bosses: twelve on the front cover and twelve on the back. The leather on the spine is cracked, and the plain spine lining cloth and sewing are partially exposed. The headband is missing, and the tailband is intact. The primary endband is sewn with

201. On Sinod. gr. 77 (Vladimir 63), see Fonkich and Poliakov, *Grecheskie rukopisi Moskovskoi Sinodal'noi biblioteki*, 38–39; and Dobrynina, *Corpus*, 183–189 (cat. no. 22), pls. 208–213. On Sinod. gr. 123 (Vladimir 36), see Fonkich and Poliakov, *Grecheskie rukopisi Moskovskoi Sinodal'noi biblioteki*, 33.

202. On manuscripts executed in blue style, see Perria, "Manoscritti miniati in 'stile blu,'" 85–124; and Dobrynina, "Unknown 'Stile Blu' Manuscripts," 2:481–488; 3:1168–1182.

203. For example, compare headpieces in Dobrynina, *Corpus*, pls. 209–213, and Perria, "Manoscritti miniati in 'stile blu,'" pls. IVa, IVb, with that in Mich. Ms. 44 (pl. 106).

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plain thread. There is no evidence of a secondary endband. The manuscript is sewn at five stations (two kettle stations and three sewing stations). There were four fasteners: two at the fore-edge and one at each head and tail edge. Only one metal peg still remains at the lower fore-edge, and the tail ends of four pleated leather straps are on the back cover. Paper pastedowns (now mutilated, especially in the back) were taken from a thirteenth- or fourteenth-century Menaion.[204] Annaclara Cataldi Palau affirmed that the binding was made in the monastery of St. Nicholas Anapausas in the Meteora.[205]

ORIGIN AND PROVENANCE: The manuscript was probably executed in the last quarter of the tenth century or the first quarter of the eleventh. The decoration is closely related to that of manuscripts executed in blue style. It is not possible to establish where Mich. Ms. 44 was produced. According to Lidia Perria, the blue style originated in the tenth century in Constantinople, but in the eleventh century this style dispersed throughout the provinces of the Byzantine Empire.[206] According to Annaclara Cataldi Palau, the manuscript was once a property of the monastery of St. Nicholas Anapausas in the Meteora. The manuscript belonged to Baroness Burdett-Coutts (s.n. in her collection). It was acquired by the University of Michigan at the Burdett-Coutts sale in May 1922. Sotheby, Wilkinson and Hodge, *The Burdett Coutts Library*, lot 212.

BIBLIOGRAPHY: De Ricci and Wilson, *Census*, 2:1111 (attribute ms. to s. xiii); Carter, *Codices Chrysostomici Graeci*, 11 (attributes ms. to s. xiii or xii); Cataldi Palau, "Greek Manuscripts from the Meteora Monasteries," 148–149, 152, figs. 7, 8; Cataldi Palau, "Bindings," 327; Tchernetska, "Burdett-Coutts Collection," 24; Džurova and Canart, *Siianieto na Vizantiia*, 182.

43. Mich. Ms. 45 (Diktyon 902)

Panegyrikon

s. x$^{m-3/4}$

CONTENTS

1. Fols. 1r–17r: Basil of Caesarea, *Homily 2 on the Six Days of Creation* (*In Hexaemeron*; CPG 2835). Title: Τοῦ αὐτοῦ περὶ ὑδάτων καὶ φωτὸς ὁμιλία δευτέρα. Inc.: Μικροῖς ἔμπροσθεν ἐνδιατρίψαντες ῥήμασιν. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 29:28–52.
2. Fols. 17r–34v: Basil of Caesarea, *Homily 3 on the Six Days of Creation* (*In Hexaemeron*; CPG 2835). Title: Τοῦ αὐτοῦ περὶ στερεώματ(ος) ὁμιλία γ′. Inc.: Τὰ τῆς πρῶτης [*sic*] ἡμέρας ἔργα. Μᾶλλον δὲ τὰ τῆς μίας. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 29:52–77. Lacuna between

204. I have identified the partial text on the front-cover pastedown as November 9, Ode δ′. *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ*, 2:93.

205. Cataldi Palau, "Greek Manuscripts from the Meteora Monasteries," 149, 152, fig. 8.

206. Perria, "Manoscritti miniati in 'stile blu,'" 118.

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fols. 17v and 18r: des. mut.: . . . τῶν τῆς[; inc. mut.:]τὸ φαντασιωθῆναι [*sic*; φαντασθῆναι in Migne, *Patrologiae Cursus Completus, Series Graeca*]. Migne, *Patrologiae Cursus Completus, Series Graeca*, 29:53, lns. 13–56, ln. 1.

3. Fols. 34v–41r: Basil of Caesarea, *Homily 4 on the Six Days of Creation* (*In Hexaemeron*; CPG 2835). Title: Τοῦ αὐτοῦ περὶ ὑδάτων ὁμιλία τεταρτι [*sic*]. Inc. (fol. 35r): Εἰσί τινες πόλεις παντοδαποῖς. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 29:77–93.
4. Fols. 41r–62r: Basil of Caesarea, *Homily 5 on the Six Days of Creation* (*In Hexaemeron*; CPG 2835). Title: Τοῦ αὐτοῦ πε(ρὶ) σπερμάτων καὶ φυτῶν γῆς· ὁμιλία πέμπτη·. Inc.: Καὶ εἶπεν ὁ Θ(εό)ς· Βλαστησάτω ἡ γῆ βοτάνην χόρτου·. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 29:93–117. Lacuna between fols. 57v and 58r: des. mut.: . . . μὴ ἐπιδεικτικῶς[; inc. mut.:]τοὺς ὀλοίνθους . . . [*sic*; should be ὀλύνθους]. Migne, *Patrologiae Cursus Completus, Series Graeca*, 29:109, lns. 8–112, ln. 21.
5. Fols. 62v–82v: Basil of Caesarea, *Homily 6 on the Six Days of Creation* (*In Hexaemeron*; CPG 2835). Title: Τοῦ αὐτοῦ περὶ φωστήρων ὁμιλία ἕκτη [*sic*]. Inc.: Τὸν ἀθλητῶν θεατήν· μετέχειν τινὸς πρὸς ἦκεν [*sic*; should be προσῆκεν]. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 29:117–148. Lacuna between fols. 76v and 77r: des. mut.: . . . ὥστε οὐκ ἄν τις ἁμάρ[<τοι>; inc. mut.:]μεγέτους περιουσίας. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 29:137, lns. 19–140, ln. 1.
6. Fols. 83r–94r: Basil of Caesarea, *Homily 7 on the Six Days of Creation* (*In Hexaemeron.* CPG 2835). Title: Τοῦ αὐτοῦ περὶ ἑρπετῶν [*sic*] καὶ πτηνῶν· ὁμιλία· ἑβδόμη· [*sic*] Εὐλό(γησον). Inc.: Καὶ εἶπεν ὁ Θ(εό)ς· Ἐξαγαγέτω τὰ ὕδατα ἑρπετὰ ψυχῶν. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 29:148–164. Lacuna between fols. 88v and 89r: des. mut.: . . . ἐκεῖ ἑρπετὰ ὧν οὐκ ἔστιν[; inc. mut.: <βουλευτη>]ρίου πρὸς τὴν ὑπερορίαν. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 29:156, lns. 4–39.
7. Fols. 94v–111v: Basil of Caesarea, *Homily 8 on the Six Days of Creation* (*In Hexaemeron*; CPG 2835). Title: Τοῦ αὐτοῦ περὶ ἑρπετῶν [*sic*] καὶ θηρίων ὁμιλία ὀγδώη [*sic*]. Inc.: Καὶ εἶπεν ὁ Θ(εό)ς· Ἐξαγαγέτω ἡ γῆ ψυχὴν ζῶσαν κατὰ γένος·. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 29:164–188.
8. Fols. 112r–125r: Basil of Caesarea, *Homily 9 on the Six Days of Creation* (*In Hexaemeron*; CPG 2835). Title: Τοῦ αὐτοῦ πε(ρὶ) κτηνῶν καὶ θηρίων καὶ ἑρπετῶν [*sic*] ὁμιλία· θ′· Εὐλό(γησον) Δέσποτ(α). Inc.: Πῶς ὑμῖν ἡ ἐωθινὴ [*sic*] τῶν λόγων τράπεζα κατεφάνη·. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 29:188–208. Lacuna between fols. 123v and 124r: des. mut.: . . . ἢ τέκτων ἢ σκυ[<τοτόμος>; inc. mut.:]όμοδούλους ἡμῶν κυρίους. Migne, *Patrologiae Cursus Completus, Series Graeca*, 29:204, lns. 43–205, ln. 29. Fol. 125v: Blank.
9. Fols. 126r–133v: Gregory of Nyssa, *Homily 1 on the Creation of Man* (*De Creatione Hominis*; CPG 3215); the beginning is missing. Inc. mut.:]τὸν Πατέρα ἐπιγινώσκων, τὸν Υἱὸν ἀγνωῆς [*sic*]. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 30:13–37, 44:260–277.
10. Fol. 133v–140v: Gregory of Nyssa, *Homily 2 on the Creation of Man* (*De Creatione Hominis*; CPG 3216). Title: Ὁμιλί(α) ια′· Περὶ τῆς τοῦ ἀνθρώπου κατασκευῆς. Inc.: Ὁ μὲν σοφὸς Σολομῶν [*sic*] οὐκ ἐν πειθοῖς σοφίας

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λόγοις. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 30:37–61, 44:277–297.

11. Fols. 141r–150v: Basil of Caesarea, *Homily 2 on Lent* (*De Ieiunio*; CPG 2846). Title: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν Βασιλείου ἀρχιεπισκό(που) Καισαρείας Καππαδοκίας· Λόγος περὶ Νηστείας. Εὐλό(γησον) Δέσποτ(α). Inc.: Παρακαλεῖτέ φησιν ἱερεῖς [*sic*] τὸν λαόν·. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 31:185–197.
12. Fols. 150v–164v: Basil of Caesarea, *Homily 1 on Lent* (*De Ieiunio*; CPG 2845).[207] Title: Τοῦ αὐτοῦ περὶ Νηστείας. Λόγος δεύτερος. Εὐλό(γησον) Δέσπ(οτα). Inc.: Σαλπίσατέ φησιν ἐν νεομηνίᾳ σάλπιγγι. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 31:164–184.
13. Fols. 165r–167r: Basil of Caesarea, *Homily 3 on Lent* (*De Ieiunio*; CPG 2928). Title: Τοῦ αὐτοῦ περὶ Νηστείας. Λόγος γ′· Inc.: Νηστείας καὶ ἱλασμοῦ ὁ καιρός·. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 31:1508–1509.
14. Fols. 167r–175v: Asterios of Amaseia, *Homily 14: On the Beginning of Lent* (CPG 3260; in this manuscript *Homily 14* is ascribed to Gregory of Nyssa); the end is missing. Title: Ιρηγορίου ἐπισκόπου Νύσης· [*sic*] εἰς τὴν παρείσβασιν τῶν ἁγίων Νηστείων, εὐλό(γησον) Δέσποτ(α). Inc.: Σύνθετον ζῶον ὁ ἄν(θρωπ)ος . . . ; des. mut.: . . . τῆς ἐν Χ(ριστ)ῷ πολιτείας μηνύματα· εἰκόνες[. Migne, *Patrologiae Cursus Completus, Series Graeca*, 40:369–385; Datema, *Asterius of Amasea*, 195–217.

PHYSICAL DESCRIPTION: Parchment, fols. 160 (1–125 and 141–175) and paper, fols. 15 (126–140). Total number of folios is 175. Modern foliation in pencil is in the upper right corner of each recto. There are no flyleaves. Measurements: 258 × 210 mm; one col.; written surface is 170–175 × 120–125 mm. The manuscript is written in twenty lines with interlinear spacing of 8–9 mm. The ruling pattern is 20C1 (the ruling system is 1). The manuscript was ruled with a dry, sharp point. Pricking is in the shape of medium-sized triangles and is visible on all outer, top, and bottom margins. The script is suspended from the ruled lines. Twenty-two original parchment quires remain out of an unknown total number; two paper quires were inserted between the nineteenth and twentieth original quires; collation: <1–2>, $3–4^{8}$, $5^{8–1}$, $6–8^{8}$, $9^{8–1}$, $10^{8–2}$, $11^{8–1}$, 12^{8}, $13–14^{8–1}$, $15–18^{8}$, $19^{4–1}$, 19.2^{8}, $19.3^{8–1}$, $20–22^{8}$, 23^{6}, $24^{8–3}$.[208] The first two quires are missing (fol. 1r has a quire signature "Γ′," meaning 3); the fifth and the ninth quires lack the second folio; the tenth quire lacks the fourth and fifth folios; the eleventh quire lacks the seventh folio; the thirteenth quire lacks the second folio; the fourteenth quire lacks the seventh folio; the nineteenth quire is a binion and lacks the third folio; the 19.3 quire lacks the eighth folio without loss of text; the twenty-third quire is a ternion; and the twenty-fourth quire lacks the second, fourth, and eighth folios. The quires were signed by the scribe in the upper right corner of the first recto of each quire; in addition, there is a crosslet in the middle of the top margin of the first recto of each quire. The ink is light brown. The *kalamos* is medium thick. The parchment is of mediocre quality, and its thickness varies. Many folios are

207. Denoted as *Homily* 2 in this manuscript.

208. Quires 19.2 and 19.3 consist of paper folios and were probably inserted in the manuscript in the seventeenth century.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*. E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

warped, and some folios have scalloping and holes. The flesh side is creamy-white; the hair side is yellow. Traces of hair follicles are visible on several folios.

The paper quires are not signed and have horizontal catchwords on each page. The paper is of high quality, white, and glazed; chain lines are vertical, 28 mm apart; laid lines are horizontal, fifteen in 20 mm. The watermark is "three crescents" with a countermark "trefoil with letters A and G." Similar watermarks are from the seventeenth century. The ink of the paper folios is light brown with a grayish tint, and the pen is very thin.

SCRIPT: One anonymous scribe executed the manuscript in large, clear, vertical, and rounded minuscules (pls. 107–109). His eclectic script is similar to "Ephraim's style" but also has elements of earlier styles, especially *écriture bouletée*.[209] The titles of the homilies are written in Alexandrian majuscule in the same ink as the text. The script of the paper folios is a seventeenth-century cursive.

Scripts similar to that of Mich. Ms. 45 are found in manuscripts such as Ms. 949, Vatopedi Monastery, Mount Athos, Greece, which was executed by the monk Ephraim in 947 CE; Ms. 70, Dionysiou Monastery, Mount Athos, Greece, which was executed in 955 CE; and Vat. gr. 2564, BAV, Vatican City, which was executed in the mid-tenth century by the scribe Sergios of the Stoudios Monastery.[210]

DECORATION: Each homily opens with a pi-shaped headpiece and an ornamented initial. The headpieces and initials were executed in the ink of the text, very probably by the scribe himself. Most initials are indented into the text and apparently were put in place before the text was written. Ornamental motifs are eclectic and similar to those in manuscripts executed in the tenth century: interlace, heart-shaped palmettes, and fret-saw design (pls. 107–109). The headpieces and initials are colored with vivid blue, pale yellow, and brick-red pigments, which were applied sloppily and probably are a later addition. Three headpieces and initials were left uncolored (pl. 108). The yellow wash was also used to highlight the titles. Some homilies have large asterisks or ornamented division bars marking the end of a homily (pl. 107). Similar endpieces are often found in tenth-century manuscripts.

COLOPHON: None.

NON-SCRIBAL NOTES: On the front-cover pastedown is a short ownership note in light brown ink similar to that of the paper folios: τοῦ Κωνσταντίνου ([belongs to] Konstantinos). It is possible that Konstantinos added two quires to the manuscript (for example, compare tau with a large rounded top in the note to that in the title on fol. 133v). A few short notes by a later hand in black ink are in the margins on fols. 93v, 94r, and 95v. The notes comment on the content of the homilies.

BINDING: Reddish-brown leather is placed over pasteboards. The pasteboards are bridled. The leather is blind stamped and tooled with a design that is almost identical on both covers: triple fillets form a wide border filled by an arabesque roll. In the

209. On eclectic scripts of the middle and third quarter of the tenth century, see Kavrus-Hoffmann, "Tenth-Century Greek Gospels," 21–34.

210. See samples of handwriting of Vatopedi cod. 949 and Dionysiou cod. 70 in Lake and Lake, *Dated Greek Minuscule Manuscripts*, 3: pls. 153 and 154, respectively.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

center of each cover is a mandorla-shaped centerpiece, blank in the back and filled with a stylized vegetal ornament in the front. Twelve triple fillets spread out like rays from each centerpiece. Triple fillet lines also radiate from the top and bottom of each centerpiece and form two curves. A piece of leather at the bottom of the spine is missing, and the blue spine lining cloth and sewing are partially exposed. The primary endbands are sewn with plain thread; and the secondary endbands, with alternating red and orange silk threads. The manuscript is sewn at four sewing stations and two kettle stations. Paper pastedowns are on both covers. The binding can probably be dated to the seventeenth century when pasteboards were common. The two paper quires, which were used to repair the manuscript, have a seventeenth-century watermark, which may indicate that the manuscript was rebound at that time.

ORIGIN AND PROVENANCE: The manuscript was very probably executed in the middle or the third quarter of the tenth century, possibly in Constantinople, where manuscripts in similar writing style were produced. In the seventeenth century two paper quires were added to the manuscript. The manuscript belonged to Baroness Burdett-Coutts (s.n. in her collection). It was acquired by the University of Michigan at the Burdett-Coutts sale in May 1922. Sotheby, Wilkinson and Hodge, *The Burdett Coutts Library*, lot 213.

BIBLIOGRAPHY: De Ricci and Wilson, *Census*, 2:1111 (attribute ms. to s. xii); Tchernetska, "Burdett-Coutts Collection," 24.

44. Mich. Ms. 46 (Diktyon 903)

Kyriakodromion

s. xvii[2]

CONTENTS

1. Fols. 1r–3r: The Sunday of the Prodigal Son; the beginning is missing. Inc. mut:]όποῦ δὲν εἶχε νὰ χορτάσῃ. . . .[211]
2. Fols. 3r–20v: The Sunday of Apocreos. Title: Ἡ κυριακῆ [*sic*] τῆς Ἀποκρέω. Inc.: Εἶπεν ὁ Κ(ύριο)ς ὅταν ἔλθῃ ὁ Υἱὸς τοῦ ἀν(θρώπ)ου ἐν τῇ δόξῃ αὐτοῦ. . . .
3. Fols. 20v–28v: The First Sunday of Lent. Title: Κυριακὴ α′ τῆς Μεγάλ(ης) Τεσσαρακοστῆς. Inc.: Ὅποιος, ἀδελφοὶ, ἄν(θρωπ)ος, ἤθελε λυπηθῇ. . . .
4. Fols. 28v–38r: The Second Sunday of Lent. Title: Κυριακὴ β′ τῶν Νηστείων. Inc.: Καλὰ ἔλεγεν ὁ προφήτης. . . .
5. Fols. 38r–50v: The Third Sunday of Lent. Title: Κυριακὴ γ′ τῶν Νηστείων. Inc.: Πολὴν [*sic*] καὶ μεγάλην χάριν ἤθελεν. . . .
6. Fols. 50v–64r: The Fourth Sunday of Lent. Title: Κυριακὴ δ′ τῶν Νηστείων. Inc.: Ἕνας ὁποῦ ἔχει ὀφφίκιον. . . .

211. A Kyriakodromion is a collection of homilies for Sundays. The text of this Kyriakodromion differs from published texts. Cf. Ehrhard, *Überlieferung*, vol. 3, bk. 1: 559–563; and Xentaras, *Γερμανού Β′ Κυριακοδρόμιον*.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*. E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

7. Fols. 64r–70v: The Fifth Sunday of Lent. Title: Κυριακὴ ε′ τῶν Νηστείων. Inc.: Πολλὴν λύπην ἤθελε. . . .
8. Fols. 71r–81v: Palm Sunday. Title: Κυριακὴ τῶν Βαΐων. Inc.: Μία χώρα μεγάλη. . . .
9. Fols. 81v–90r: The Sunday of St. Thomas. Title: Κυριακὴ τοῦ Θωμᾶ. Inc.: Πολὴν [*sic*] κατὰ ἀλήθει(αν) χαρὰν. . . .
10. Fols. 90r–97r: The Sunday of the Myrrhbearers. Title: Κυριακὴ τῶν Μυροφόρων. Inc.:Ἕνας ἄν(θρωπ)ος, ἀδελφοί, ὁποῦ θέλειν. . . .
11. Fols. 97r –106r: The Sunday of the Paralytic. Title: Κυριακὴ τοῦ Παραλύτου. Inc.:Ἕνας ἄν(θρωπ)ος, ἀδελφοί, ὁποῦ νὰ εἶχε μία. . . .
12. Fols. 106r–113v: The Sunday of the Samaritan Woman. Title: Κυριακὴ τῆς Σαμαρείτιδος. Inc.: Καθὼς ἕνας ψαρὰς, ἀδελφοί, ὁπόταν. . . .
13. Fols. 113v–123v: The Sunday of the Blind Man. Title: Κυριακὴ τοῦἘνγεννετὴς [*sic*] Τυφλοῦ. Inc.:Ἕνας ἄν(θρωπ)ος, ἀδελφοί, ὁποῦ νὰ ἤθελεν. . . .
14. Fols. 123v–131v: The Sunday of the 318 Holy Fathers of the First Ecumenical Council of Nicaea. Title: Κυριακὴ τῶν Π(ατέ)ρων. Inc.: Ἀνεῖναι καὶ ἕνας ἄν(θρωπ)ος, ἀδελφοί. . . .
15. Fols. 131v–138v: Pentecost Sunday. Title: Κυριακὴ τῆς ἁγί(ας) Πεντηκοστῆς. Inc.: Ὁπόταν ἕνας ἄν(θρωπ)ος, ἀδελφοὶ. . . .
16. Fols. 138v–148r: The First Sunday of All Saints. Title: Κυριακὴ α′ τῶν Ἁγί(ων) Πάντ(ων). Inc. (fol. 139r): Ἀνεῖναι καὶ κάθε ἄν(θρωπ)ος ἀγαπᾶ. . . .
17. Fols. 148r–155v: The Second Sunday of Matthew. Title: Κυριακὴ β′ Ματθ(αίου). Inc.:Ὅταν θέλῃ ἕνας οἰκοδεσπότης. . . .
18. Fols. 155v–161v: The Third Sunday of Matthew. Title: Κυριακὴ γ′ Ματθ(αίου). Inc.: Καθὼς ἐκεῖνοι ὁποῦ θέλουν. . . .
19. Fols. 161v–168v: The Fourth Sunday of Matthew. Title: Κυριακὴ δ′ τοῦ Ματθ(αίου). Inc. (fol. 162r): Καθὼς τὸ πῦρ δείχνει ποῖον. . . .
20. Fols. 168v–176v: The Fifth Sunday of Matthew. Title: Κυριακὴ ε′ Ματθ(αίου). Inc.: Ὁπόταν χαλάσῃ, ἀδελφοί, ἡ φράκτη. . . .
21. Fols. 176v–181v: The Sixth Sunday of Matthew. Title: Κυριακὴ ς′ Ματθ(αίου). Inc.: Καθὼς ἤθελε κάμνει ἕνας καλὸς. . . .
22. Fols. 181v–190r: The Seventh Sunday of Matthew. Title: Κυριακὴ ζ′ Ματθ(αίου). Inc.: Καθὼς καμί(αν) φορὰν· ἀδελφοὶ ἕνας καλὸς π(ατ)ὴρ. . . .
23. Fols. 190r–195r: The Eighth Sunday of Matthew. Title: Κυριακὴ η′ Ματθ(αίου). Inc.: Θαυματουργοῦ πάλιν ὁ Κ(ύριο)ς ἡμῶν. . . .
24. Fols. 195r–206v: The Ninth Sunday of Matthew. Title: Κυριακὴ θ′ τοῦ Ματθ(αίου). Inc.: Οἱ καλοὶ καὶ ἐπιστήμονες ἰατροὶ. . . .
25. Fols. 206v–220v: The Tenth Sunday of Matthew. Title: Κυριακὴ ι′ Ματθ(αίου). Inc.: Καθὼς ἕνας στρατιώτης, ἀδελφοὶ. . . .
26. Fols. 220v–230v: The Eleventh Sunday of Matthew. Title: Κυριακὴ ια′ Ματθ(αίου). Inc. (fol. 221): Ποῖος ἄν(θρωπ)ος, ἀδελφοὶ. . . .
27. Fols. 231r–236v: The Thirteenth Sunday of Matthew.[212] Title: Κυριακὴ ιγ′ Ματθ(αίου). Inc.: Καθὼς ἕνας καλὸς π(ατέ)ρας, ἀδελφοὶ. . . .
28. Fols. 236v–244v: The Fourteenth Sunday of Matthew. Title: Κυριακὴ δ′ [*sic*] Ματθ(αίου). Inc.: Πολυτρόπως, ἀδελφοί, θέλει ὁ Θ(εὸ)ς. . . .

212. The Twelfth Sunday of Matthew is missing.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

29. Fols. 244v–254r: The Sunday before the Exaltation of the Cross. Title: Κυριακὴ πρὸ τ(ῆς)Ὑψώσεως. Inc.: <Λ?>αβῶν ἐτούτων, αδελφοὶ. . . .
30. Fols. 254r–257r: The Sunday after the Exaltation of the Cross. Title: Κυριακὴ μετ(ὰ) τ(ὴν)Ὕψωσ(ιν). Inc.: Οἱ παλαιοὶ βασιλεῖς, ἀδελφοὶ. . . .
31. Fols. 257r–264v: The First Sunday of Luke. Title: Κυριακὴ α′ τοῦ Λουκᾶ. Inc.: Καθὼς ἕνας καλὸς κυνηγὸς. . . .
32. Fols. 264v–271v: The Second Sunday of Luke. Title: Κυριακὴ β′ Λουκᾶ. Inc.: Πολλὴν χάριν ἤθελεν. . . .
33. Fols. 272r–280r: The Third Sunday of Luke. Title: Κυριακὴ γ′ τοῦ Λουκᾶ. Inc.: Ἀνεῖναι καὶ ἕνας ὁποῦ ἔχοντας. . . .
34. Fols. 280r–288v: The Fourth Sunday of Luke. Title: Κυριακὴ δ′ Λουκᾶ. Inc.: Καθὼς ἕνας γεωργὸς, ἀδελφοὶ. . . .
35. Fols. 288v–297r: The Fifth Sunday of Luke. Title: Κυριακὴ ε′ Λουκᾶ. Inc.: Ἄρα τίσας φαίνεται, ἀδελφοὶ. . . .
36. Fols. 297r–305v: The Sixth Sunday of Luke. Title: Κυριακὴ ς′ Λουκᾶ. Inc.: Ἕνας, ἀδελφοί, ἀσθενὴς καὶ ἀδύνατος. . . .
37. Fols. 305v–314r: The Eighth Sunday of Luke.[213] Title: Κυριακὴ η′ Λουκᾶ. Inc.: Πολλοί, ἀδελφοί, σιμώνουσι πλησίον. . . .
38. Fols. 314r–325v: The Ninth Sunday of Luke. Title: Κυριακὴ θ′ Λουκᾶ. Inc.: Τὸν πλοῦτον πάλιν στηλιτεύει. . . .
39. Fols. 325v–334r: The Tenth Sunday of Luke. Title: Κυριακὴ ι′ Λουκᾶ. Inc.: Οἱ καλοὶ ἰατροὶ καὶ ἐπιστήμονες. . . .
40. Fols. 334r–339v: The Eleventh Sunday of Luke. Title: Κυριακὴ δ′ [*sic*] Λουκᾶ. Inc. (fol. 334v):Ἕνας δουλευτὴς ἑνὸς βασιλέως. . . .
41. Fols. 339v–350r: The Twelfth Sunday of Luke. Title: Κυριακὴ ιβ′ Λουκᾶ. Inc.: Ἕνας εὐεργετικὸς βασιλεύς, ἀδελφοὶ. . . .
42. Fols. 350r–352v: The Sunday before Christmas; the end is missing. Title: Κυριακὴ πρὸ τῆς Χ(ριστο)ῦ Γε<ννήσεως>. Des. mut.: . . . ἢ τοῦ ἡλίου ἢ τῆς σελήνης, ἢ τοῦ <. . .> ἢ τῶν ὑδάτων,[.

PHYSICAL DESCRIPTION: Paper, fols. 352. There are two blank paper flyleaves, one in the front and one in the back. The manuscript is not foliated. Measurements: 188 × 132 mm; one col.; written surface is 145 × 97–100 mm (scribe I) and 142 × 105 mm (scribe II). The text is written in twenty to twenty-one lines with interlinear spacing of 7 mm. Faint ruling was made with a dry, dull point on each verso; the ruling consists of double-justification lines only. Forty-four quires of forty-seven remain; collation: <1–3>, 4–44^{8}. The first three quires are missing; all other quires are regular quaternions. Quires were signed by the scribes in the middle of the top margin of the first recto and in the lower right corner of the last verso of each quire (δ′–μζ′). Ink is black (scribe I) and charcoal (scribe II). Scribe I used a thicker pen than that of scribe II. The paper is thick, ivory-white, and of good quality. The chain lines are vertical, 30–32 mm apart; the laid lines are horizontal, thirteen in 20 mm. The paper has the watermark "three crescents," which is partially visible in the upper left corner, and a countermark "trefoil" and letters "V" and probably "C"; similar watermarks are found in manuscripts produced in the middle and second half of the

213. The Seventh Sunday of Luke is missing.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

seventeenth century. Water stains are on many folios. Nonetheless, the manuscript is in very good condition.

SCRIPT: Two anonymous scribes executed the manuscript. Scribe I is the main copyist (fols. 1–342v). Scribe II finished the manuscript (fols. 343r–352v). Scribe I employed archaizing minuscule, which imitates the Hodegon style (pl. 110). Scribe II wrote in fluid cursive. The titles of the homilies are written in minuscule in bright red ink.

DECORATION: The manuscript is not decorated. Major initials are pen floriated and executed in bright red ink, most likely by the scribes themselves (pl. 110).

COLOPHON: None.

NON-SCRIBAL NOTES: None.

BINDING: The nineteenth-century half binding consists of pulpboards covered with light brown calf and pink paper sides stenciled with a green and black floral pattern.[214] The endbands are made of striped cloth. There are white paperboard pastedowns; each pastedown forms a bifolium with a flyleaf. The title of the manuscript, *Κυριακοδρόμιον*, is blind stamped on the spine in capital letters. The manuscript edges were sprinkled with a purple ink.

ORIGIN AND PROVENANCE: The watermark "three crescents" indicates that the manuscript was executed in the second half of the seventeenth century. It is not possible to establish the place of production. The manuscript belonged to Baroness Burdett-Coutts (s.n. in her collection). It was acquired by the University of Michigan at the Burdett-Coutts sale in May 1922. Sotheby, Wilkinson and Hodge, *The Burdett Coutts Library*, lot 215.

BIBLIOGRAPHY: De Ricci and Wilson, *Census*, 2:1111 (attribute ms. to late s. xvi); Tchernetska, "Burdett-Coutts Collection," 24.

45. Mich. Ms. 47 (Diktyon 904)

Menaion for November, incomplete

s. xiv^2

CONTENTS: The text of this Menaion has numerous lacunae.

1. Fols. 1r–5v: November 1. Commemoration of Sts. Anargyroi Kosmas and Damian; the beginning is missing. Inc. mut.:]λόγος τῶν σοφῶν ἰατρῶν. . . . *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ*, 2:10–15.

214. On half bindings, see Greenfield, *ABC of Bookbinding*, 35.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

2. Fols. 5v–11r: November 2. Commemoration of Sts. Akindynos, Pegasios, Aphthonios, Elpidophoros, and Anempodistos. Title: Μη(νὶ) τῷ αὐτ(ῷ) β′. Τῶν ἁγίων μαρτ(ύρων) Ἀκινδύνου· Ἀφθονίου· Πηγασίου· Ἐλπιδηφόρου καὶ Ἀνεμ<ποδίστου>. Στιχ(ηρά). Ἦχο(ς) δ′. Ὡς γενναῖον ἐν μάρτυσιν. Inc.: Τὸ πεντάριθμον σύνταγμα·. . . . *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ*, 2:15–23.
3. Fols. 11r–20v: November 3. Commemoration of Sts. Akepsimas, Joseph, and Aeithalas and [of] the Consecration of the Temple of St. Megalomartyr George in Lydda [and of] the Deposition of His Holy Body. Title: Μη(νὶ) τῷ αὐτ(ῷ) γ′. Τῶν ἁγίων μαρτ(ύρων) Ἀκεψιμᾶ·Ἰωσήφ· καὶ Ἀειθαλᾶ· καὶ τὰ ἐγγαίνια [*sic*; should be ἐγκαίνια] τοῦ ναοῦ τοῦ ἁγ(ίου) μεγαλομάρτυρο(ς) Γεωργίου τοῦ ἐν Λϋδίᾳ· [*sic*; Λύδδη in *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ*] ἡ κατάθεσις τοῦ ἁγ(ίου) σώματο(ς) αὐτοῦ. Στιχ(ηρά). Ἦχος πλ. α′. Χαίροις ἀσκητ(ικῶν). Inc.: Χαίροις ἡ τῆς Τριάδος τριᾶς· [*sic*]. . . . *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ*, 2:24–37.
4. Fols. 20v–29r: November 4. Commemoration of Holy Father Ioannikios the Great <hermit on Mt. Olympus> and Holy Martyrs Nikandros the Bishop <of Myra> and Hermaios the Presbyter. Title: Μη(νὶ) τῷ αὐτ(ῷ) δ′. Τοῦ ὁσίου π(ατ)ρ(ὸ)ς ἡμ(ῶν) Ἰωαννικίου τοῦ Μεγάλου· καὶ τῶν ἁγίων μαρτ(ύρων) Νικάνδρου ἐπισκόπ(ου) <Μύρων>· καὶ Ἑρμαίου [*sic*] πρεσβυτέρου. Στιχ(ηρὰ) τοῦ ὁσίου. Ἦχος α′. Πανεύφημοι μάρτυρ(ες) ἡμᾶς. Inc.: Ὀφθαλμὸς πιστοῖς ἡμῖν φωστήρ·. . . .[215] *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ*, 2:37–48.
5. Fols. 29r–34r: November 5. Commemoration of Holy Martyrs Galaktion and Episteme. Title: Μη(νὶ) τῷ αὐτ(ῷ) εἰς τ(ὴν) ε′. Τῶν ἁγίων μαρτ(ύρων) Γαλακτίωνος καὶ Ἐπιστήμης. Στιχ(ηρά). Ἦχος πλ. δ′. Ὦ τοῦ παραδόξου <θαύματος>. Inc.: Γάλακτι τραφῆς [*sic*; should be τραφεὶς] τῆς πίστεως·. . . . *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ*, 2:48–53.
6. Fols. 34r–39v: November 6. Commemoration of St. Paul the Confessor <of Constantinople>. Title: Μη(νὶ) τῷ αὐτ(ῷ) ς′. Τοῦ ἁγ(ίου) Παύλου τοῦ Ὁμολογητοῦ. Εἰς τὸ Κ(ύρι)ε ἐκέ(κραξα). Στιχ(ηρά). Ἦχος δ′. Ἔδωκας σημείωσιν· τοῖς φοβουμένοις σε Κ(ύρι)ε. Inc.: Παῦλος ὁ θεσπέσιος· σὲ μιμητὴν προχειρίζεται·. . . . *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ*, 2:53–60.
7. Fols. 39v–45r: November 7. Commemoration of Thirty-Three Holy Martyrs Martyred at Mytilene and of St. Lazaros the Younger, the Wonderworker of <Mt.> Galesion <near Ephesus>. Title: Μη(νὶ) τῷ αὐτ(ῷ) ζ′. Τῶν ἁγίων λγ′ μαρτ(ύρων) τῶν ἐν Μελιτινῇ [*sic*] μαρτυρησάντων· καὶ τοῦ ὁσίου καὶ θαυματουργοῦ Λαζάρου· τοῦ Νεοῦ τοῦ ἐν τῷ Γαλησίῳ. Στιχ(ηρά). Ἦχος πλ. δ′. Inc.: Τῆς πίστ(εως) οἱ ἅγιοι· καταλαμπόμενοι. . . . *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ*, 2:61–73.
8. Fols. 45r–52v: November 8. Synaxis of the Archangel (Archistrategos) Michael. Title: Μηνὶ τῷ αὐτ(ῷ) η′. Ἡ σύναξις τοῦ Ἀρχιστρατήγου Μιχαήλ. Εἰς τὸ Κ(ύρι)ε ἐκέ(κραξα)· Στιχ(ηρά). Ἦχος δ′. Ὡς γενναῖον ἐν μάρ(τυσιν). Inc.: Τρισηλίου θεότητο(ς)· παραστάτης φαιδρότατο(ς)·. . . . *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ*, 2:73–89.
9. Fols. 52v–56r: November 9. Commemoration of Holy Martyrs Onesiphoros and Porphyrios and of St. Theoktiste of Lesbos. Title: Μηνὶ τῷ αὐτ(ῷ) θ′. Τῶν ἁγίων μαρτύρων· Ὀνησιφόρου καὶ Πορφυρίου· καὶ τῆς ὁσίας Θεοκτίστης

215. The beginning differs from that in *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ*.

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τῆς Λεσβέας [*sic*]. Στιχ(ηρά). Ἦχος δ′. Ὡς γενναῖον ἐν μάρτυσιν. Inc.: Τῶν παθῶν τὰ σκιρτῆματα [*sic*]. . . . *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ*, 2:89–99.

10. Fols. 56r–62v: November 10. Commemoration of Holy Apostles Erastos, Olympas, Rodion, and Others. Title: Μηνὶ τῷ αὐτ(ῷ) ι′. Τῶν ἁγίων ἀποστόλων· Ἐράστου· καὶ Ὀλυμπᾶ· Ῥωδίονο(ς)· [*sic*] καὶ τ(ῶν) λοιπ(ῶν). Εἰς τὸ Κ(ύρι)ε ἐκέ(κραξα)· Στιχ(ηρά). Ἦχος α′. Πανεύφημοι μάρτυρες. Inc.: Κόσμου τὰ πληρῶματα [*sic*] καθᾶ· [*sic*]. . . . *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ*, 2:99–109.
11. Fols. 62v–71v: November 11. Commemoration of Holy Martyrs Menas, Viktor, and Vikentios; of St. Stephanis; and of St. Theodore the Stoudite. Title: Μηνὶ τῷ αὐτῷ ια′. Τῶν ἁγίων μαρτύρων Μηνᾶ· Βίκτωρο(ς)· καὶ Βικεντίου· καὶ τῆς ἁγίας Στεφανίδος· καὶ τοῦ π(ατ)ρ(ὸ)ς ἡμ(ῶν) Θεοδώρου τοῦ Στουδίτου. Στιχ(ηρά). Ἦχος πλ. δ′. Ὦ [*sic*] τοῦ παραδόξου θαύματο(ς). Inc.: Πάθει τὸ πάθος μιμούμ(εν)ος·. . . . *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ*, 2:109–121.
12. Fols. 71v–77v: November 12. Commemoration of St. John Eleimon (the Merciful) <Patriarch of Alexandria> and St. Neilos <of Sinai>. Title: Μηνὶ τῷ αὐτ(ῷ) ιβ′. Τοῦ ὁσίου π(ατ)ρ(ὸ)ς ἡμ(ῶν) Ἰω(άνν)ου τοῦ Ἐλεήμονος· καὶ τοῦ ὁσίου π(ατ)ρ(ὸ)ς ἡμ(ῶν) Νείλου. Στιχ(ηρά). Ἦχος δ′. Ἔδωκας σημεί(ωσιν). Inc.: Ἐσκόρπισας ἔδωκας· τοῖς δεομένοις τὸν πλοῦτον σου·. . . . *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ*, 2:122–134.
13. Fols. 77v–88v: November 13. Commemoration of St. John Chrysostom, Archbishop of Constantinople. Title: Τῷ αὐτ(ῷ) μη(νὶ) ιγ′. Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμ(ῶν) Ἰωάννου Ἀρχιεπισκόπου Κωνσταντινουπόλ(εως) τοῦ Χρυσοστόμ(ου). Εἰς δὲ τὸ Κ(ύρι)ε ἐκέκραξα· Στίχ(ους) η′ καὶ λέγομ(εν) στιχηρὰ προσόμ(οια). Ἦχος β′. Inc.: Ποίοις πν(ευματ)ικοῖς ἄνθεσιν. . . . *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ*, 2:134–153.
14. Fols. 89r–97v: November 14. Commemoration of the Holy Apostle Philip. Title: Μηνὶ τῷ αὐτ(ῷ) ιδ′. Τοῦ ἁγ(ίου) ἀποστόλου Φιλίππου. Στιχ(ηρά). Ἦχος πλ. β′. Ὅλην ἀποθέμενοι· ἐν οὐ(ρα)νοὶς [*sic*] τὴν ἐλπίδ(α). Inc.: Πρᾶξιν μὲν ἐπίβασιν· εἰλικρινοῦς θεωρείας [*sic*]. . . . *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ*, 2:153–161.
15. Fols. 97v–103r: November 15. Commemoration of Sts. Gourias, Samonas, and Abibos. Title: Μηνὶ τῷ αὐτ(ῷ) ιε′. Τῶν ἁγίων ὁμολογητῶν· Γουρία· Σαμωνᾶ· καὶ Ἀβίβου. Στιχ(ηρά). Ἦχος δ′. Ἔδωκας σημείω(σιν). Inc.: Ἄβιβος ὁ πάνσοφος· καὶ Σαμωνᾶς ὁ θαυμάσιος·. . . . *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ*, 2:161–168.
16. Fols. 103r–112r: November 16. Commemoration of Holy Apostle and Evangelist Matthew. Title: Μηνὶ τῷ αὐτῷ ις′. Τοῦ ἁγίου ἀποστόλου κ(αὶ) εὐαγγελιστοῦ Ματθαίου. Στιχ(ηρά). Ἦχος δ′. Ὁ ἐξ ὑψίστου κληθεὶς τῆς [*sic*]. Inc.: Ὁ ἐμβατεύων καρδίας τῶν ἀν(θρώπ)ων. . . . *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ*, 2:168–176.
17. Fols. 112r–116v: November 17. Commemoration of St. Gregory the Wonderworker. Title: Μηνὶ τῷ αὐτῷ ιζ′. Μνήμ(η) τοῦ ὁσίου π(ατ)ρ(ὸ)ς ἡμ(ῶν) Γρηγορίου τοῦ Θαυματουργοῦ. Ὁ Γρηγόριος, θαυματουργῶν καὶ πάλαι, Θ(ε)ῷ παραστάς, θαυματουργεῖν νὺν [*sic*] πλέον. Ἑβδομάτῃ δεκάτῃ τε μέγας θάναι [*sic*] θαυματουργό(ς). Inc.: Οὗτος ἦν [*sic*] ἐπὶ Αὐριλιανοῦ βασιλέως. . . . *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ*, 2:176–185.

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18. Fols. 116v–121v: November 18. Commemoration of the Holy Martyrs Platon and Romanos. Title: Μηνὶ τῷ αὐτῷ ιη′. Τοῦ ἁγίου μάρτ(υρος) Πλάτωνος καὶ τοῦ ἁγίου μάρτ(υρος) Ῥωμανοῦ. Στιχ(ηρά). Ἦχος <δ′>. Ὣς γενναῖον ἐν μάρτυσιν. Inc.: Τῇ ἀσκήσει πυροῦμ(εν)ο(ς) [*sic*]. . . . *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ*, 2:185–192.
19. Fols. 121v–126v: November 19. Commemoration of the Holy Prophet Abdias and the Holy Martyr Barlaam. Title: Μηνὶ τῷ αὐτῷ ιθ′. Τοῦ ἁγίου προφήτου Ἀβδιοῦ· [*sic*] καὶ τοῦ ἁγίου μάρτυρος Βαρλαάμ. Στιχ(ηρά). Ἦχος α′. Πανεύφημοι μάρτυρες. Inc.: Δοχείον [*sic*] τοῦ Πν(εύματο)ς λαμπρόν·. . . . *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ*, 2:192–200.
20. Fols. 126v–137v: November 20. The Forefeast of the Presentation in the Temple of the Most Holy Theotokos and Commemoration of the Holy Father Gregory of Dekapolis. Title: Μηνὶ τῷ αὐτ(ῷ) κ′. Προεόρτια τῶν εἰσοδίων τῆς Ὑπ(ε)ρ(α)γ(ίας) Θ(εοτό)κου καὶ τοῦ ὁσίου π(ατ)ρ(ὸ)ς ἡμ(ῶν) Γρηγορίου τοῦ Δεκαπολίτου. Στιχ(ηρὰ) προσόμ(οια) τῆς Θ(εοτό)κου. Ἦχος α′. Τῶν οὐ(ρα)νίων ταγμάτ(ων). Inc.: Λαμπαδηφόροι Παρθένοι τὴν Ἀειπάρθενον. . . . *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ*, 2:200–216.
21. Fols. 138r–141v: November 21. The Presentation in the Temple of the Most Holy Theotokos. Title: Μηνὶ τῷ αὐτ(ῷ) κα′. Ἡ ἐν τῷ Ναῷ Εἰσέλευσης· [*sic*] τῆς Ὑπ(ε)ρ(α)γ(ίας) Θ(εοτό)κου· καὶ Ἀειπαρθένου Μαρί(ας). Ἔνδον τρέφει σε Γαβριὴλ Ναοῦ Κόρη· ἤξει [*sic*] δὲ μικρὸν καὶ τὸ Χαῖρέ σοι λέγων. Βῆ ἱερὸν Μαρίη τέμενος παρὰ ἠκάδ(ι) [*sic*] πρώτ(ῃ). Inc.: Ἡ ἐν τῷ Ναῷ τῆς Θεομήτορο(ς) Εἴσοδος·. . . . *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ*, 2:216–236.
22. Fols. 141v–146v: November 22. Afterfeast of the Presentation in the Temple of the Most Holy Theotokos and Commemoration of the Holy Apostle Philemon and His Companions. Title: Μηνὶ τῷ αὐτ(ῷ) κβ′. Μεθέορτα· καὶ τοῦ ἁγ(ίου) ἀποστόλου Φιλήμο(νος)· καὶ τῶν σὺν αὐτ(ῷ). Στιχ(ηρὰ) τῆς ἑορτ(ῆς). Ἦχος δ′. Εὐφραίνεσθαι. Inc.: Ἀγάλεσθαι, [*sic*] δίκαιοι· καὶ προφῆται παραδόξως·. . . . *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ*, 2:237–249.
23. Fols. 146v–153v: November 23. Afterfeast of the Presentation in the Temple of the Most Holy Theotokos and Commemoration of St. Amphilochios, Bishop of Ikonion, and of St. Gregory, Bishop of Agrigentum. Title: Μηνὶ τῷ αὐτ(ῷ) κγ′. Μεθέορτ(α) τῆς ἑορτ(ῆς)· καὶ τοῦ ἁγίου Ἀμφιλοχίου ἐπισκόπου Ἰκονίου· καὶ τοῦ ἁγ(ίου) Γρηγορίου ἐπισκόπου Ἀκραγαντίνου. Εἰς τὸ Κ(ύρι)ε ἐκέ(κραξα). Στιχ(ηρὰ) προσόμ(οια). Ἦχος δ′. Ἔδωκας σημείωσιν· τοῖς φοβου(μένοις). Inc.: Γνώμην αὐτεξοῦσιον· [*sic*], καὶ λογισμὸν αὐτοκράτορα·. . . . *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ*, 2:250–260.
24. Fols. 153v–159v: November 24. Commemoration of the Holy Martyr Catherine and of Holy Martyr Merkourios (both are commemorated on November 25 in *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ*). Title: Μηνὶ τῷ αὐτ(ῷ) κδ′. Τῆς ἁγίας μάρτυρος Ἐκατερίνης [*sic*] καὶ τοῦ ἁγίου μεγαλομάρτυρος Μερκουρίου. Στιχ(ηρὰ) μεθέορτα κ(αὶ) τῆς ἁγ(ίας). Ἦχος α′. Ἔδωκας σημείωσιν· τοῖς φοβου(μένοις). Inc.: Μνήμ(ην) τὴν πανίερον· Αἰκατερίνα [*sic*] πανεύφημε·. . . . *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ*, 2:272–286.
25. Fols. 159v–161v: November 25. Commemoration of St. Clement, Bishop of Rome, and St. Peter of Alexandria; the end is missing (St. Clement is commemorated on November 24 in *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ*). Title: Μηνὶ τῷ αὐτ(ῷ) κε′. Τῶν ἁγ(ίων) π(ατέ)ρων ἡμ(ῶν) Κλήμεντο(ς) πάπα Ῥώμης· καὶ

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Πέτρου Ἀλεξανδρ(είας). Στιχ(ηρὰ) προσόμ(οια) τῆς ἑορτ(ῆς). Ἦχος α′. Διὰ τὸ ἀποδίδοσθαι εἰς τὰς κε′ τοῦ αὐτ(οῦ) μην(ός). Στιχ(ηρά). Ἦχος α′. Ὦ [*sic*] τοῦ παραδόξου θαύματο(ς). Inc.: Σήμερον, πιστοί, χορέυσομεν·. . . ; des. mut.: . . . ὡς ἐχώρησας· τὸν ἀκαταληψία[. *Μηναῖα τοῦ ὅλου ἐνιαυτοῦ*, 2:260–263.

PHYSICAL DESCRIPTION: Paper, fols. 161. There are no flyleaves. Modern foliation in pencil is in the upper right corner. Measurements: 220 × 145 mm; one col.; written surface is 157 × 95–98 mm. The text is written in twenty-four to twenty-five lines with interlinear spacing of 7 mm. There is no visible ruling. There are twenty-three quires; collation: 1^{8-4}, 2^{6}, 3^{8-1}, 4^{8-4}, 5^{8}, 6^{8-4}, 7–8^{8}, 9–10^{6}, 11^{8+1}, 12–13^{8}, 14^{8+1}, 15–16^{8}, 17^{8-1}, 18–19^{8}, 20^{8-2}, 21–22^{8}, 23^{8-3}. The precise composition of the quires is not possible to determine because of the poor condition of the manuscript. The quires are not signed. The ink is medium and dark brown with a grayish tint. The paper is of low quality; it is medium thick, grayish, and rough. The chain lines are horizontal, 38 mm apart; the laid lines are vertical, fourteen in 20 mm; both lines are barely discernible. The watermark is "sailboat," identical to Briquet "navire," no. 11958 (Venice, 1371 CE; Pisa, 1373 CE).[216] There is worm damage at the upper margin and lower inner corner of each folio, but the text is not affected. There are large water stains in the top and inner margins of all folios.

SCRIPT: One anonymous scribe executed the manuscript. His script is small, vertical cursive (pl. 111).

DECORATION: The decoration consists of narrow headbands, which were probably executed by the scribe himself, who used the ink of the text and bright red ink. The headbands are ornamented with knots and a geometric or interlace design (pl. 111). The initials are executed in bright red ink but not ornamented.

COLOPHON: None.

NON-SCRIBAL NOTES: There are two short pious notes. One is on the verso of the front cover on the wood, under a crude drawing; the other is in the bottom margin of fol. 49v.

BINDING: The binding is Greek, probably original. It consists of dark brown leather, probably goatskin, placed over 7 mm thick softwood boards. The wood is extensively damaged by insects. The leather is blind tooled with quadruple fillets, which form an outer and inner border; the space between is filled with a teardrop interlace design. The center field is divided into six triangles, which are blind stamped with a small (5 mm) concentric-circle tool and rhombs containing double-headed eagles and fleur-de-lis.[217] The pattern is identical on both covers. Some of these stamps are found in Mich. Mss. 35, 44, 78, and 79, which have Anapausas/Meteora bindings. The leather on the spine is blind tooled with quadruple fillets, which form squares

216. See Briquet, *Les filigranes*.

217. See Cataldi Palau, "Greek Manuscripts from the Meteora Monasteries," pl. 2; and Cataldi Palau, "Bindings," pl. III, 3a, 3b.

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divided by diagonal lines into four triangles. These triangles are blind stamped with a small (5 mm diameter) concentric circle tool. There were five metal bosses on each cover, one in the middle in the shape of an eight-pointed star and four at the corners in the shape of a fleur-de-lis. Only three bosses remain on the front cover (one in the middle and two at the bottom corners); and four, on the back cover (one in the middle and three at the corners). The leather is cracked, wrinkled, and detached from the boards in some places; the leather on the spine is partially missing, and the bluish-green spine lining cloth is exposed. The dye of the spine lining is similar to that in Mich. Mss. 34 and 45. The headband is missing. The primary tailband is sewn with plain thread, and the secondary tailband is sewn with red, green, and yellow threads. The fastener is missing; only a metal peg remains in the middle of the back-cover fore-edge. The manuscript is sewn at four stations; the boards are bridled. There are no pastedowns. According to Annaclara Palau, the binding of Mich. Ms. 47 is typical of those made in the monastery of St. Nicholas Anapausas in the Meteora.[218]

ORIGIN AND PROVENANCE: The watermark indicates that Mich. Ms. 47 was executed in the second half of the fourteenth century. According to Cataldi Palau, the manuscript was once the property of the monastery of St. Nicholas Anapausas in the Meteora. The manuscript belonged to Baroness Burdett-Coutts (s.n. in her collection). It was acquired by the University of Michigan at the Burdett-Coutts sale in May 1922. Sotheby, Wilkinson and Hodge, *The Burdett Coutts Library*, lot 216.

BIBLIOGRAPHY: De Ricci and Wilson, *Census*, 2:1112; Cataldi Palau, "Greek Manuscripts from the Meteora Monasteries," 604–605, pl. 2; Cataldi Palau, "Bindings," 327; Tchernetska, "Burdett-Coutts Collection," 24 (all authors attributed ms. to s. xv).

46. Mich. Ms. 48 (Diktyon 905)

Panegyrikon, incomplete

s. xiii[2]

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1. Fols. 1r–11r: Athanasios of Alexandria, *On the Miracle of the Icon of Our Lord Jesus Christ* (CPG 2262; BHG[a] 780–788b). Title: Τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν Ἀθανασίου ἀρχιεπισκόπου Ἀλεξανδρείας· λόγος περὶ τοῦ γενομένου θαύματος εἰς εἰκόνα τοῦ Κ(υρίο)υ ἡμῶν Ἰ(ησο)ῦ Χ(ριστο)ῦ. Εὐλό(γησον). Inc.: Ἄρατε τοὺς ὀφθαλμοὺς τῆς διανοίας. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 28:797–812.
2. Fols. 11r–22v: Anonymous, *Life and Conduct of the Man of God Alexios* (BHG 51). Title: Βίος καὶ πολιτεία τοῦ ἀν(θρώπ)ου τοῦ Θ(εο)ῦ Ἀλεξίου. Δέσποτα εὐ(λ)ό(γησον). Inc.: Ἐγένετό τις ἀνὴρ εὐσεβῆς [*sic*] ἐν τῇ πόλ(ει) ὀνόματι Εὐφημιανὸς. . . . Esteves Pereira, "Βίος καὶ πολιτεία τοῦ ἀνθρώπου τοῦ Θεοῦ."

218. See Cataldi Palau, "Greek Manuscripts from the Meteora Monasteries," 599–600, 604–605; and Cataldi Palau, "Bindings," 630–634.

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3. Fols. 22v–33v: Anonymous, *Life and Conduct of St. Philaretos the Merciful* (BHG 1512). Title: Διήγησις πάνυ ὠφέλιμος περὶ τοῦ βίου καὶ τῆς πολιτείας τοῦ μακαρίου καὶ δικαίου Φιλαρέτου τοῦ Ἐλεήμονος. Δέσποτα εὐ(λ)ό(γησον). Inc.: Βίον θεάρεστον καὶ πολιτείαν ἄμεπτον [*sic*; should be ἄμεμπτον]. . . . Vasiliev, "Zhitie Philareta Milostivago," 64–86.
4. Fols. 33v–39r: Makarios the Great, *On the Expiration of the Soul* (*De Exitu Animae*; BHG 999w). Title: Τῷ σα(ββάτῳ) τῆς Ἀποκρέου καὶ εἰς κοιμηθ(έντας)· Διήγησις τοῦ μαθητοῦ Ἀββὰ Μακαρίου τοῦ Ἀλεξανδρέως. Εὐλό(γησον). Inc.: Ὁ μαθητὴς τοῦ Ἀββὰ Μακαρίου τοῦ Ἀλεξανδρέως. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 34:385–392.
5. Fols. 39r–66r: Ephrem the Syrian, *Life of St. Andronikos and His Wife Athanasia* (CPG 4102; BHG 123g). Title: Τοῦ μακαριωτάτου Ἐφραὶμ τοῦ Σύρου· Εἰς τὸν βίον τοῦ ὁσίου π(ατ)ρ(ὸ)ς ἡμῶν Ἀνδρονίκου· καὶ τῆς συμβί(ου) αὐτοῦ Ἀθανασίας. Π(άτ)ερ εὐ(λ)ό(γησον). Inc.: Ἀκούσατε οἱ πλούσιοι· οἱ τὸν κόσμον φρονοῦντες. . . .
6. Fols. 66r–82r: Anonymous, *Martyrdom of St. Christophoros* (BHG 310d). Title: Μηνὶ μαΐῳ θ′. Τοῦ ἁγ(ίου) μάρτυρος Χριστοφόρου, μαρτύριον. Εὐλό(γησον) Π(άτ)ερ. Inc.: Ἐν τῷ τετάρτῳ ἔτει τοῦ βασιλέως Δεκίου. . . .
7. Fols. 82r–96r: Anonymous, *Life and Conduct of St. Xenophontos and His Wife Maria and His Children Ioannes and Arkadios* (BHG 1877u). Title: Βίος καὶ πολιτεία Ξενοφῶντος σϋγκλητικοῦ· καὶ τῆς σϋμβίου αὐτοῦ Μαρίας· καὶ τῶν τέκνων αὐτοῦ Ἰωάννου καὶ Ἀρκαδίου· Εὐλό(γησον) Π(άτ)ερ. Inc. (fol. 82v): Ἀγαπητοί, διηγήσατό μοι μέγας γέρ(ων). . . .
8. Fols. 96r–104r: Amphilochios of Ikonion, *Life and Miracles of St. Basil the Great* (CPG 3253; BHG 253). Title.: Περὶ τοῦ ἀρνησαμένου τὸν Χ(ριστὸ) ν ἐγγράφως· καὶ εἰς τὰ θαύματα τοῦ Μεγάλ(ου) Βασιλείου. Δέσποτα εὐ(λ) ό(γησον). Inc.: Ἐλλάδιος [*sic*] δὲ ὁ ἐν ὁσίᾳ τῇ μνήμῃ. . . . Combefis, *Sanctorum Partum*, 188–197.
9. Fols. 104r–108r: Amphilochios of Ikonion, *Life and Miracles of St. Basil the Great* (*On Presbyter Anastasios I of Antioch*; CPG 3253; BHG 254). Title.: Περὶ τοῦ πρεσβϋτέρου Ἀναστασίου. Εὐ(λ)ό(γησον). Inc.: Δϊηγήσατό μοι καὶ τοῦτο ὁ προρρηθεὶς ἀοίδημος ἀνὴρ Ἐλλάδιος [*sic*]. . . . Combefis, *Sanctorum Partum*, 197–202.
10. Fol. 108r–v: Amphilochios of Ikonion, *Life and Miracles of St. Basil the Great* (*On a Jew Who Became a Christian*; CPG 3253; BHG 248). Title. Περὶ τοῦ Ἑβραίου τοῦ γενομένου χρϊστιανοῦ. Δέσποτα εὐ(λ)ό(γησον). Inc.: Τῆς μέντοι θείας λειτουργίας ἐπιτελουμένης·. . . .Combefis, *Sanctorum Partum*, 177–178.
11. Fols. 108v–112v: Amphilochios of Ikonion, *Life and Miracles of St. Basil the Great* (*On St. Ephrem the Syrian*; CPG 3253; BHG 255). Title.: Περὶ Ἐφραὶμ τοῦ Σύρου. Δέσποτα εὐ(λ)ό(γησον). Inc.: Ἀδελφοί· Διήγησιν βούλομαι ποιήσασθαι. . . . Combefis, *Sanctorum Partum*, 202–206.
12. Fols. 112v–117r: Amphilochios of Ikonion, *Life and Miracles of St. Basil the Great* (*On Joseph the Jew*; CPG 3253; BHG 259). Title.: Περὶ Ἰωσὴφ το [*sic*] Ἑβραίου τὴν ἐπιστήμ(η)ν ἰατροῦ. Δέσποτα εὐ(λ)ό(γησον). Inc.: Οὗτος ὁ Ἰωσὴφ ἀριστεύων ἐν τῇ τέχνῃ· τῆς ἰατρϊκῆς ἐπιστήμης. . . . Combefis, *Sanctorum Partum*, 220–225.
13. Fols. 117r–122v: Anonymous, *Life and Conduct of St. Mary Who Changed Her Name to Marinos* (BHG 614). Title.: Βίος καὶ πολιτεία τῆς ὁσίας Μαρίας

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τῆς μετονομασθήσης [*sic*] Μαρίνου. Inc.: Γέγονέ τις ἐν Βηθανίᾳ· διάγων ὀνόματι Εὐγένιος·. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 348–353.

PHYSICAL DESCRIPTION: Parchment, fols. 122. Modern foliation in pencil is in the upper right corner. There are no flyleaves. Measurements: 140–145 × 114–115 mm; one col.; written surface is 105 × 67–70 mm. The manuscript is written in twenty-one lines with interlinear spacing of 5 mm. The ruling pattern is X 20C1 (the ruling system is 1). Fifteen misbound quires of an unknown total number remain (according to the signatures, there were at least thirty quires); collation: 1^{8+4}, 2–6^{8}, 7^{8-1}, 8–10^{8}, 11^{8-1}, 12–15^{8}. The first quire has additional fourth, fifth, eight, and ninth folios; and the seventh and eleventh quires lack the first folio. The quire signatures were written by the scribe in bright red ink. The signatures are located in the middle of the bottom margin of the first recto and last verso of each quire; the ink of many signatures is flaked. The quire signatures are sequenced (κη′, κθ′, λ′, <?>, ιζ′, ιη′, ιθ′, κ′, κα, κβ, κ<γ>′, κδ′, κε′, κς′, κζ′). On fol. 37r (the beginning of the fifth quire) there is the signature "ιθ′" in brown ink in the lower left corner; the same quire is signed as "ιζ′" in red ink. The ink of the text is dark brown and is flaked on some folios. The parchment is of mediocre quality but carefully prepared; it is medium thick, warped, yellowish (flesh side), and brownish-yellow (hair side). There are a few small holes, scalloping, and some soiling. The hair follicles were carefully removed.

SCRIPT: One anonymous scribe executed the manuscript. His script is small, vertical, and clear (pl. 112). It can be characterized as archaizing script, which imitates *Perlschrift*. Majuscule betas are heart shaped and slightly enlarged. Similar script can be found in Ms. Auct. E.5.8, Bodleian Library, Oxford, which was executed in 1281 CE.[219]

DECORATION: The manuscript is simply decorated with narrow headbands featuring an interlace design and palmette-like finials. The headbands were executed in bright red or light ochre ink, most likely by the scribe himself. The initials were executed in bright red ink, and some of them are slightly pen floriated.

COLOPHON: None.

NON-SCRIBAL NOTES: Numerous short, pious notes in modern Greek are in the margins in charcoal ink; some notes have the dates 1796 and 1810 CE. An eighteenth-century ownership note is on fol. 106v in the top margin (diplomatic transcription): ετουτο βιβλειον ιπαρχη του μοναστηριου Σαβα <. . .>. Translation: This book belongs to the monastery of <St.> Sabas [possibly the Holy Lavra Mar Saba in Palestine]. At the end of the note there is a barely legible usual warning to anyone who might be tempted to take the book from the monastery.

BINDING: The manuscript has lost its cover and is kept in a box. The manuscript was sewn at three stations. A thick plain spine lining cloth is almost entirely de-

219. On MS Auct. E.5.8, see Turyn, *Dated Greek Manuscripts* (Great Britain), 29, pl. 18.

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tached. There are remains of the plain primary endbands and fragments of the secondary red endbands.

ORIGIN AND PROVENANCE: The manuscript was probably executed in the second half of the thirteenth century, most likely in a provincial monastic milieu. The manuscript belonged to Baroness Burdett-Coutts (s.n. in her collection). It was acquired by the University of Michigan at the Burdett-Coutts sale in May 1922. Sotheby, Wilkinson and Hodge, *The Burdett Coutts Library*, lot 217.

BIBLIOGRAPHY: De Ricci and Wilson, *Census*, 2:1112; Tchernetska, "Burdett-Coutts Collection," 24.

47. Mich. Ms. 49 (Diktyon 906)

The Liturgy of the Greek Orthodox Church (GA *l* 216)

<Constantinople, the Hodegon Monastery>, s. xiv^{2}–xv^{in}

CONTENTS

1. Fols. 1r–12v: John Chrysostom, *Liturgy*. Title: Ἡ θεία λειτουργία τοῦ ἐν ἁγί(οις) π(ατ)ρ(ὸ)ς ἡμῶν Ἰω(άνν)ου τοῦ Χρυ(σοστόμ)ου. Subtitle: Εὐχὴ τῆς προθέσεως. Inc.: Ὁ Θ(εὸ)ς ὁ Θ(εὸ)ς ἡμῶν· ὁ τὸν οὐ(ράν)ιον ἄρτον. . . . Brightman, *Liturgies*, 309–344.
2. Fols. 12v–16v: Readings from the Gospel of Luke. Title: Ἐκ τοῦ κατὰ Λουκάν [*sic*]. Inc.: Τῷ καιρῷ ἐκείνῳ εἰσῆλθεν ὁ Ἰ(ησοῦ)ς εἰς κώμην τινά· . . . (Luke 10:38).
3. Fols. 17r–42v: Basil the Great, *Liturgy*. Title: Ἡ θεία λειτουργία τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν Βασιλείου τοῦ Μεγάλου. Inc.: Ὁ Θ(εὸ)ς ὁ Θ(εὸ)ς ἡμῶν· ὁ τὸν οὐ(ράν)ιον ἄρτον. . . . Brightman, *Liturgies*, 309–344.
4. Fols. 43r–44r: Readings from the Second Epistle of Peter. Title: <Ἐκ> καθολικῆς ἐπιστολῆς β′ Πέτρου. Inc.: Ἀδελφοί· σπουδάσατε βεκαίαν [*sic*; should be βεβαίαν] (2 Pet. 1:10).
5. Fol. 44r–v: Readings from the Gospel of Matthew. Title: <Ε>ὐα(γγέλιον) <κ>ατὰ Ματθαῖον. Inc.: Τῷ καιρῷ ἐκείνῳ, παραλαμβάνει ὁ Ἰ(ησοῦ)ς τὸν Πέτρον καὶ Ἰάκωβον . . . (Matt. 17:1).
6. Fols. 45r–56v: The Liturgy of the Presanctified Gifts. Title: Ἡ θεία λειτουργία τῶν προηγιασμ(ένων). Κ(ύρι)ε οἰκτίρμον καὶ ἐλεῆμον. . . . Brightman, *Liturgies*, 345–352.
7. Fols. 56v–57r: Readings from the Epistle of Paul to the Romans. Title: Ὁ Ἀπόστολος. Inc.: Ἀδελφοί· ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας . . . (Rom. 6:18).
8. Fol. 57r–v: Readings from the Gospel of Mark. Title: Εὐα(γγέλιον) κατὰ <Μάρκον>. Τῷ καιρῷ ἐκείνῳ, εἶδεν ὁ Ἰ(ησοῦ)ς πολὺν ὄχλον . . . (Mark 6:34).
9. Fols. 57v–58v: Readings from the Epistle of Paul to the Hebrews. Title: Ὁ Ἀπό(στολος). Πρὸς Ἑβραίους. Inc.: Ἀδελφοί· εἰ ὁ δι᾽ ἀγγέλων λαληθεὶς λόγος . . . (Hebr. 2:2).

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10. Fols. 58v–60v: Readings from the Gospel of Luke. Title: Εὐα(γγέλιον) ἐκ τοῦ κατὰ Λουκᾶν. Inc.: Εἶπεν ὁ Κ(ύριο)ς τοῖς ἑαυτοῦ μαθηταῖς· . . . (Luke 10:16).

PHYSICAL DESCRIPTION: Parchment, fols. 60. Modern foliation in pencil is in the upper right corner. Measurements: 187–190 × 120 mm; one col.; written surface for the large script is 130 × 70–78 mm and for the smaller script is 153 × 85–90 mm. The text is written in seventeen and twenty-one lines with interlinear spacing of 7 and 8 mm. The ruling pattern is 10D1 (the ruling system is 1); the ruling is faint. There are eight quires; collation: 1–2^{8}, 3$^{8-4}$, 4–8^{8}. The third quire consists of four separated folios. The quires are not signed. The ink is medium brown with a grayish tint. The parchment is of fair quality; it is smooth and carefully prepared; the flesh side is ivory-white, and the hair side is yellowish. Some folios are warped. The parchment is covered with a white paint primer, which has a "chalky" appearance. This technique of parchment preparation was utilized in manuscripts executed in the Hodegon Monastery in Constantinople.[220]

SCRIPT: The manuscript was executed by one scribe, whom I have identified as Ioasaph II, the famous calligrapher of the Hodegon Monastery in Constantinople. His long and prolific calligraphic career spans from 1360 to 1406 CE.[221] Ioasaph created a distinctive calligraphic variety to the airy Hodegon writing style, which imitated eleventh-century *Perlschrift*, by adding a "baroque" mannerism. Ioasaph's script has a pronounced inclination to the right and is rich in flourishes and enlarged letters. Distinctive letters and ligatures include alpha with an elongated oblique stroke (pl. 113, passim); heart-shaped beta; zeta in the shape of the upper part of a question mark (pl. 113, ln. 10); upsilon in the shape of a large bowl with a diaeresis inside (pl. 113, ln. 3); and a ligature upsilon-xi (pl. 113, ln. 10). Several folios with auxiliary material were written by Ioasaph in cursive (pl. 114). Such digraphism is commonly found in manuscripts executed in the Hodegon Monastery.

DECORATION: There are three small headpieces: fol. 1r: 67 × 15 mm (the folio is mutilated at the top right corner; the headpiece was probably 75 × 15 mm); fol. 17r: 80 × 27 mm (pl. 115); and fol. 45r: 77 × 12 mm. The first two headpieces have a similar design: a double red line forms a rectangle, which is filled with rosettes and palmettes inside the circles. There are large finials in the shape of palmettes, and a large palmette sits on top of the second headpiece. The third headpiece consists of a single line that forms a narrow rectangle containing the title. Four large finials in the shape

220. On the Hodegon parchment, see Dobrynina, "The Greek Illuminated New Testament," 35–46, esp. 37–43.

221. On the scribe Ioasaph II, the Hodegon scriptorium, and the Hodegon writing style, see Vogel and Gardthausen, *Die griechischen Schreiber*, 215; *Repertorium der griechischen Kopisten, 800–1600*, Part 1, A:118 (cat. no. 208), C: pl. 208; Trapp, Walther, and Beyer, *Prosopographisches Lexikon der Palaiologenzeit*, 4: no. 8910; Politis, "Eine Schreiberschule," 17–36, 262–287; Politis, "Quelques centres de copie monastiques," 291–295; Politis, "Nouvelles données sur Joasaph," 299–322, fig. 6; Hunger and Kresten, "Archaisierende Minuskel und Hodegonstil," 187–236; Turyn, *Dated Greek Manuscripts* (Italy), 131–134, 142–150, pls. 89, 90, 96, 96A, 125, 126; Bravo García and Pérez Martín, "El Escorialensis T.III.4," 439–466, pls. 1–6; and Pérez Martín, "El 'Estilo Hodegos.'"

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of palmettes are at the corners, and a large palmette is on the top. The headpieces were executed in bright red ink, probably by the scribe himself. A blue pigment was used only in the first headpiece.

The major initials were executed in bright red ink. The first initial, omicron, is on fol. 1r. The initial was outlined in blue and decorated with a small flourish. The second initial, also omicron, was executed with a compass and consists of two concentric circles. The third initial, kappa, was decorated with small bulges/dots.

There are three marginal miniatures in the bottom margin of fols. 57v, 59r, and 60v. The miniatures are the bust portraits of Archangel Michael, John the Baptist (pl. 114), and Jesus blessing a kneeling figure. These miniatures were painted over script and are rather crude; almost certainly they are later additions and very probably forgeries aimed to increase the value of the manuscript.

COLOPHON: None.

NON-SCRIBAL NOTES: There are a few prayers and pious notes in black ink; the same hand re-inked lines of flaked text on several folios. On fol. 52v is a date in black ink in the bottom margin: October 1766.

BINDING: The binding is Greek; it consists of brown leather, probably goatskin, placed over 6 mm thick wooden boards. The boards are damaged by insects. The leather is blind tooled with two triple-fillet lines, which form a wide border. The inner fields of the border and the middle panel are filled with small stamps: rosettes, florets, and checkerboard patterns. Both covers have an almost identical design. The leather on the spine is also blind tooled and stamped with a similar design. The leather on the upper part of the spine is cracked, and the plain spine lining cloth and sewing are partially exposed. The primary endbands are sewn with plain thread; and the secondary endbands, with red and white threads. On the front cover are two holes for the leather ties (one leather anchor is visible on the inside). Two holes and leather anchors are on the back cover. Evidently, the manuscript was held together with leather ties. The manuscript was sewn at three stations. A parchment pastedown is on the front cover; it contains a fragment of a liturgical text probably written in the fourteenth century. A paper pastedown is on the back cover; it contains a printed lectionary text.

ORIGIN AND PROVENANCE: The manuscript was produced in the Hodegon Monastery in Constantinople in the second half of the fourteenth century or the beginning of the fifteenth. My analysis of the handwriting concludes that the manuscript was executed by the famous calligrapher of the Hodegon Monastery, Ioasaph II. The manuscript belonged to Baroness Burdett-Coutts (no. I. 10 in her collection). It was acquired by the University of Michigan at the Burdett-Coutts sale in May 1922. Sotheby, Wilkinson and Hodge, *The Burdett Coutts Library*, lot 218.

BIBLIOGRAPHY: De Ricci and Wilson, *Census*, 2:1112 (attribute ms. to s. xiii); Clark, *Descriptive Catalogue*, 317 (attributes ms. to s. xiii); Tchernetska, "Burdett-Coutts Collection," 24; Kavrus-Hoffmann, "Discovering Hidden Treasures," 81.

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48. Mich. Ms. 50 (Diktyon 907)

Hagiographica (Lives of Female Saints)

Epiros, dated by colophon 1395 CE

CONTENTS: The text of this manuscript has numerous lacunae.

1. Front-cover pastedown and fols. 150r–151v: Epiphanios of Salamis in Cyprus, *Life of Hyperagia Theotokos* (BHG 1049), three small fragments. Fragment 1 (front-cover pastedown): Inc. mut.:]νυκτὶ ἔτεκε τὸν <Ἐμμανουὴλ ἡ ἁγ>ία Παρθένος . . . ; des. mut.: . . . Καὶ ἀκούσαντες τὰ ὑπὸ τῶν ποιμένων λαληθέντα[. Fragment 2 (fol. 150r–v): Inc. mut.:]ἅμα τὲ [*sic*] καὶ συγγένειαν τινὰ [*sic*] πρὸς τὴν Θ(εοτό)κον φέρουσα . . . ; des. mut.: . . . γυνὴ τις ὀνόματι Μαρία, εὐγενὴς καὶ πλουσία[. Fragment 3 (fol. 151r–v): Inc. mut.: <κοιμή>] σεως τῆς Θεοτόκου Διονύσιος ὁ Ἀρεοπαγίτης λέγει . . . ; des. mut.: Ἀλλὰ Διονύσιος ὁ Ἀρεοπαγίτης, παρὼν τότε ἐκεῖ, τοῦτο οὐ λέγει· ἴσως δὲ καὶ[. Dressel, *Epiphanii*, 24–25, 33–34, 40–41, respectively; Migne, *Patrologiae Cursus Completus, Series Graeca*, 120:186–216.
2. Fols. 1r–50r: Anonymous, *Life of St. Irene Abbess of Chrysobalanton* (BHG 952); the beginning is missing. Inc. mut.:]ταῦτα παθόντων αὐτῆς·. . . . Rosenqvist, *The Life of Saint Irene*.
3. Fols. 50v–88v: Anonymous, *Life of St. Eupraxia* (BHG 631b); the end is missing. Title: Βίος καὶ πολιτεία τῆς ὁσίας μ(ητ)ρ(ὸ)ς ἡμῶν Εὐπραξίας. Εὐλόγησον Π(άτ)ερ. Inc.: Ἐν ταῖς ἡμέραις τοῦ εὐσεβεστάτου βασιλέως Θεοδοσίου . . . ; des. mut.: . . . ὅτι εὐσέβεια[.
4. Fols. 89r–102v: Symeon Metaphrastes, *Life of St. Euphrosyne of Alexandria* (BHG 626); the beginning is missing. Inc. mut.:]καὶ πῶς γὰρ οὔ· [*sic*] ἐπεὶ καὶ πᾶς ὁ γάμοις ὁμιληκῶς· [*sic*]. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 114:305–321.
5. Fols. 103r–126r: Symeon Metaphrastes, *Martyrdom of St. Catherine of Alexandria* (BHG 32); the beginning is missing. Inc. mut.:]καὶ παραλαβοῦσα ἑνίους [*sic*] τῶν θεραπόντων. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 116:277–301.
6. Fols. 126r–132v: Anonymous, *Life and Conduct of St. Mary Who Changed Her Name to Marinos* (BHG 615). Title: Βίος καὶ πολιτεία τῆς ὁσ(ίας) Μαρίας· τῆς μετονομασθήσεις [*sic*] Μαρίνου. Inc.: Ἦν τὶς [*sic*] ἀνὴρ ὀνόματι [*sic*] Εὐγένιος. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 348–353.
7. Fols. 132v–149v: *Life and Conduct of St. Theodora of Alexandria* (BHG 1727). Title: Βίος καὶ πολιτεία τῆς ἁγίας Θεοδώρας τῆς ἐν Ἀλεξανδρείᾳ. Δέσποτα εὐ(λ)ό(γησον). Inc. (fol. 133r): Ἐν τες [*sic*] ἡμέραις, Ζήνωνος τοῦ βασιλέως, καὶ Γρηγορίου ὑπάρχου ἐν Ἀλεξανδρείᾳ. . . . Kotek and Wessely, *Fünfzehnter Jahresbericht*, 25–44.

PHYSICAL DESCRIPTION: Paper, fols. 151 (plus three or four mutilated leaves at the end, which are tacked under the leather cover). Modern foliation in pencil is in the upper right corner. Measurements: 195 × 140–145 mm; one col.; written sur-

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face is 127–152 × 80–84 mm. The text is written in twenty to twenty-four lines with interlinear spacing of 6–7 mm. There is no visible ruling. Twenty-two quires of at least thirty-four remain; collation: 1^{8-2}, $2–4^{8}$, 5^{8-1}, 6^{8-2}, 7^{8-1}, 8^{8-2}, 9^{8-1}, 10^{8}, $11–12^{8-2}$, 13^{8-3}, <14–21>, 22^{8-2}, 23^{8-1}, <24–27>, $28–32^{8}$, 33^{8-1}, 34^{8-6}. The first quire lacks the first and eighth folios; the fifth quire lacks the second folio; the sixth quire lacks the first and eighth folios; the seventh quire lacks the first folio; the eighth quire lacks the first and eighth folios; the ninth quire lacks the first folio; the eleventh and twelfth quires lack the first and eighth folios; the thirteenth quire lacks the first, second, and eighth folios; the fourteenth through twenty-first quires are missing; the twenty-second quire lacks the first and eighth folios; the twenty-third quire lacks the eighth folio; only one loose leaf remains from the twenty-fourth through twenty-seventh quires; the thirty-third quire lacks the eighth folio; and the thirty-fourth quire lacks the first, third, fourth, fifth, sixth, and eighth folios. The quires were signed by the scribe in the upper right corner of the first recto and in the bottom left corner of the last verso of a quire; many signatures are missing. The ink is medium brown with a grayish tint. The paper is thick, yellowish, and of average quality. The chain lines are horizontal, approximately 35 mm apart; the laid lines are vertical, seventeen in 20 mm. The watermark is "head of a goat or ram" with a cross on top, identical to Briquet "tête de bouc ou belier," no. 15473 (1382–1389 CE).[222] There are large water stains on the upper half of the first fifty and last twenty folios, with some damage to the text.

SCRIPT: One anonymous scribe executed the manuscript. His script is small, neat, professional archaizing minuscule of the end of the fourteenth century (pls. 116 and 117).

DECORATION: Three rectangular headpieces and one endpiece remain from an unknown number. The headpiece on fol. 50v is executed in red ink and blue pigment with an interlace motif and large finials in the shape of double-winged palmettes. The headpiece on fol. 126r is executed in red ink and dark green pigment with a palmette motif, knots, and stylized palmette-shaped finials (pl. 116). The headpiece on fol. 133r is executed in the ink of the text and ornamented with an interlace design, which is filled with bright red, dark green, and burgundy pigments. This headpiece is also adorned with large finials in the shape of double-winged palmettes (pl. 117). The endband on fol. 102v is executed in red ink and dark green pigment with an interlace motif and large finials in the shape of palmettes. The major initials are executed in red and blue (fol. 50v) or red and dark green (fols. 102v and 133r) and ornamented with rings and knots. The manuscript was most likely decorated by the scribe himself. The decoration is typical of manuscripts executed in Epiros.

COLOPHON: The scribal colophon is on fol. 149v in the bottom margin: <. . .> βίβλος δι' ἐξόδου ἱερέ(ως) Νυκολ(ά)ου [*sic*] <. . .> ἔτι [*sic*] ,ϛϡγ′. Translation: <This> book <was executed> at the expense of the priest Nikolaos <. . .> in the year AM 6903 [1394/1395 CE].

NON-SCRIBAL NOTES: On fol. 134r there is a date in light brown ink: Ἔτους ,ϛϡϙ′ (AM 6990 = 1481/1482 CE). There are also several notes in modern Greek written in

222. See Briquet, *Les filigranes*.

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charcoal ink. They are mostly pious notes and prayers; one note contains the name of a certain Basileos, perhaps owner of the manuscript.

BINDING: The binding is a semilimp, thick brown leather wrapper, probably goatskin, which has stains indicating water damage. It is attached to the manuscript by the plain spine lining cloth. The outer borders of the leather are folded inward; these turn-ins have decorative notching. There are no wooden boards. As noted by Annaclara Cataldi Palau, the binding is smaller than the manuscript itself and was probably taken from a different codex. The leather is blind tooled on both covers with triple fillets that cross diagonally. The primary endbands are sewn with plain thread; and the secondary endbands, with red and blue threads. The manuscript was sewn at four stations. A mutilated paper pastedown is on the inside of the front cover. Several loose folios from the manuscript are tucked under the back-cover turn-ins; these folios have extensive bookworm damage.

ORIGIN AND PROVENANCE: The manuscript was executed in 1395/1395 CE at the expense of a priest Nikolaos. According to Cataldi Palau, the manuscript was executed in Epiros, probably for a women's monastery (nunnery). The manuscript belonged to Baroness Burdett-Coutts (s.n. in her collection). It was acquired by the University of Michigan at the Burdett-Coutts sale in May 1922. Sotheby, Wilkinson and Hodge, *The Burdett Coutts Library*, lot 221.

BIBLIOGRAPHY: De Ricci and Wilson, *Census*, 2:1112; Ehrhard, *Überlieferung*, 3:906–907n3; Cataldi Palau, "Epirus," 35, 36, 40–41, 53 pl. 17; Rapp, "Figures of Female Sanctity," 313–344, esp. 317, 335–342; Tchernetska, "Burdett-Coutts Collection," 24.

49. Mich. Ms. 51 (Diktyon 908)

Menologion, incomplete

s. xiii$^{4/4}$

CONTENTS

1. Fols. 1r–21r: The Menologion for the month of January. The beginning of the text is damaged by a large water stain and is only partially legible (the end of January 3 and the beginning of January 4). Lacuna of ten folios between fols. 5v and 6r (entries for January 9–20 are missing).
2. Fols. 21r–47v: The Menologion for the month of February. Title: Μὴν Φεβρουάριος ἔχ(ων) ἡμέρ(ας) κη′ ἡ ἡμέρα ἔχ(ει) ὥρας ια′ ἡ νὺξ ὥρας ιγ′. α′. Ἄθλησις τοῦ ἁγίου μάρτυρος Τρύφωνος·. Inc.: Οὗτος ὁ ἅγιος ὑπήρχεν ἐξ Σαψαδοῦ. . . .
3. Fols. 48r–71v: The Menologion for the month of March. Title: Μὴν Μάρτϋος [*sic*] ἔχων ἡμέρας λα′ ἡ ἡμέρα ἔχη [*sic*] ὥρας ιβ′ ἡ νὴξ [*sic*] ὥρας ιβ′. α′. Ἄθλησις τῆς ἁγίας ὁσιομάρτυρος Εὐδοκίας τῆς ἀπὸ Σαμαριτῶν. Inc.: Αὕτη ἦν [*sic*] εξ [*sic*] Ηλιοῦπόλεως [*sic*] τῆς ἐπάρχων Λιβανισίας· [*sic*] Φοινίκης·. . . . La-

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cuna of one folio between fols. 65v and 66r (entries for the end of March 20 through the beginning of March 22 are missing).

4. Fols. 72r–85v: The Menologion for the month of April. Title: Μὴν Ἀπρίλλιος [*sic*] ἔχ(ων) ἡμέρας λ′ ἡ ἡμέρα ἔχοι [*sic*] ὥρας ιβ′ ἡ νὺξ ὥρας ιβ′. α′.[223] Inc. mut. (fol. 73r): Μηνὶ τῷ αὐτ(ῷ) δ′· Μνήμ(η) τοῦ ὁσ(ίου) π(ατ)ρ(ὸ)ς ἡμῶν Γε(ω)ρ(γίου) τοῦ ἐν τῷ Μαλαίῳ·. . . .
5. Fols. 86r–120v: The Menologion for the month of May. Title: Μὴν Μαίος ἔχ(ων) ἡμέρας λα′ ἡ ἡμέρα ἔχ(ει) ὥρας ιδ′ ἡ νὺξ ὥρας δέκα. Τοῦ ἁγίου προφύτου [*sic*] Ἰερεμίου. Inc.: Οὗτος [*sic*] ὁ ἀπὸ ἐκ Μίτρας [*sic*] ἡγιάσθης προφυτεύειν [*sic*]. . . .
6. Fols. 120v–137v: The Menologion for the month of June. Title: Μὴν Ἰούνιος ἔχοι [*sic*] ἡμέρ(ας) λ′ ἡ ἡμέρ(α) ἔχ(ει) ὥρας ιε′· καὶ ἡ νὺξ ὥρας ἐννέα. Μνήμη τοῦ ἁγίου μάρτυρο(ς) Ἰουστίνου. Inc.: Οὗτος ἦν [*sic*] ἀπὸ πόλεως Φλαβείας μιὰς [*sic*] τῶν πόλεων Νεαπόλεως τῆς Συρίας. . . . Lacuna of one folio between fols. 129v and 130r (the end of June 20 and almost the entire entry for June 21 are missing).
7. Fols. 137v–165v: The Menologion for the month of July. Title: Ἀρχ(ὴ) τοῦ Ἰουλίου μηνὸ(ς). Μὴν Ἰούλιος ἔχ(ει) ἡμέρας λα′ ἡ ἡμέρα ἔχ(ει) ὥρας ΙΔ′ καὶ ἡ νὺξ ὥρας Ι′. Εἰς τὴν Α′. Ἄθλησις τῶν ἁγίων καὶ θαυματουργῶν ἀναργύρων· Κοσμὰ [*sic*] καὶ Δαμιανοῦ· τῶν ἐν Ῥώμῃ τελειωθέντων. Inc.: Οὗτοι [*sic*] ὑπήρχον ἐπὶ Καρίνου τοῦ βασιλέως. . . . Lacuna of one folio between fols. 156v and 157r (the end of July 21 and the beginning of July 22 are missing).
8. Fols. 165v–174v: The Menologion for the month of August (incomplete, 1–11 only). Title: Μὴν Αὔγυστος ἔχ(ει) ἡμέρας τριάκοντ(α) καὶ μί(αν) ἡ ἡμέρ(α) ἔχ(ει) ὥρ(ας) ιγ′ καὶ ἡ νὺξ ὥρας ια′. Α′. Ἄθλησις τῶν ἁγίων Μακαβαίων· [*sic*] Ἐλεαζάρου· Σολομονίας καὶ τῶν ἑπτὰ παίδων αὐτῆς· Ἀβίμου· Ἀντωνίου· Γουρία· Ἐλεαζάρου· Εὐσεβώνου· Σαμωνὰ· [*sic*] καὶ Μαρκέλου [*sic*]. Inc. (fol. 166r): Οὗτοι Ἀντιόχου τοῦ υἱοῦ Σελεύκου τὸ τῶν Ἑβραίων [*sic*] ὅλον ἔθνος· ἐξελόντος . . . ; des. mut.: . . . Μηνὶ τῷ αὐτῷ ια′· Ἄθλησις τοῦ ἁγίου μάρτ(υ) ρ(ος) Εὔπλου. Fols. 175r–183v: Blank.

PHYSICAL DESCRIPTION: Oriental paper, fols. 183. There are twelve blank paper flyleaves at the back of the manuscript, which are numbered 175–183. Modern foliation in pencil is in the upper right corner. Measurements: 290–295 × 224–230 mm; two cols.; written surface is 220–227 × 175–180 [80 + 20 + 75–80] mm. The text is written in twenty-six to twenty-nine lines; interlinear spacing varies. For scribes I, II, and IV the ruling consists of single-justification lines, and there are no lines for the script. For scribe II the ruling pattern is P4-V 20E2. The ruling pattern of blank fols. 175–183 is 20D2. The ruling was made with a dry, dull point on each recto. Twenty-four quires of an unknown total number remain; collation: 1^{8-4+1}, <2>, 3–6^{8}, 7^{6}, 8^{4}, 9^{8}, 10^{4-1}, 11^{8-1}, 12–19^{8}, 20–21^{8-1}, 22^{8}, 23^{8-1}, 24–25^{8}. The first quire lacks the first, second, seventh, and eighth folios and has an additional third folio, which is from a different part of the manuscript; the second quire is missing; the seventh quire is a ternion; the eighth quire is a binion; the tenth quire is a binion and lacks the fourth folio; the eleventh quire lacks the eighth folio; the twentieth and twenty-first quires lack their first folios; and the twenty-third quire lacks the sixth folio. The quires are not signed.

223. Fol. 72r–v has only the title but otherwise was left blank. Fol. 73r starts with April 4.

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The ink is light brown (scribe II), medium brown (scribes I and IV), and dark brown (scribe III). The oriental paper is thick, slightly fuzzy to the touch, and light brownish.

SCRIPT: Four anonymous scribes executed the manuscript. Scribe I (pl. 118) executed fols. 1r–25v (except fol. 3r–v) and 28r–41v; scribe II, fols. 3r–v, 26r–27v, 42r–47v, and 55v–71v; scribe III, fols. 48r–55r; scribe IV (pl. 119), fol. 73r–end. All four scribes employ archaizing script of the thirteenth century. The script of scribes I and II shows the influence of the beta-gamma writing style, which was popular in the last quarter of the thirteenth century.

DECORATION: Each month opens with a small headpiece, which is either *pyle* shaped or rectangular (pls. 118 and 119). The headpieces were outlined with light brown or red ink and filled with red ink. The ornamental motifs are geometric forms, stylized vegetation, and zoomorphic figures (birds). Major initials were executed in bright red ink and slightly pen ornamented with knots and palmette-like finials; some initials are in the shape of birds. All decoration was most likely executed by the scribes themselves.

COLOPHON: None.

NON-SCRIBAL NOTES: There are several short pious notes and prayers throughout the manuscript. A prayer in Latin is on fol. 72v.

BINDING: The binding is Greek, probably original. It consists of dark brown leather placed over 10 mm thick wooden boards, which are extensively damaged by pests. The leather is blind tooled with triple-fillet lines, which form a wide frame and divide the inner field into smaller subfields in the shapes of rhombs and triangles. The frame is rolled with a continuous pattern, which is almost undiscernible, and small concentric circles (5 mm) are placed at the intersections of the triple-fillet lines. The binding is in poor condition. The leather is cracked, especially on the front cover, and missing parts of leather expose the wooden boards. The boards are bridled. The front cover is separated from the back, and the spine leather is entirely lost. The partially detached plain spine lining cloth and sewing at four stations are exposed. The primary endbands are sewn with plain thread. One (lower) metal peg is on the fore-edge of the front cover; the second peg is missing. The remnants of two leather straps on the back cover are covered with a paper pastedown, which was taken from the manuscript itself. The front-cover pastedown is also taken from the manuscript itself.

ORIGIN AND PROVENANCE: The use of oriental paper and the archaizing writing style, which was influenced by the beta-gamma style, indicate the last quarter of the thirteenth century as the most likely date of the manuscript's execution. It is not possible to establish the place of production, although the mediocre quality of writing and decoration suggests a provincial monastic milieu. The manuscript belonged to Baroness Burdett-Coutts (s.n. in her collection). It was acquired by the University of Michigan at the Burdett-Coutts sale in May 1922, Sotheby, Wilkinson and Hodge, *The Burdett Coutts Library*, lot 222.

BIBLIOGRAPHY: De Ricci and Wilson, *Census*, 2:1112; Tchernetska, "Burdett-Coutts Collection," 24.

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50. Mich. Ms. 53 (Diktyon 909)

Vikentios Damodos, Concise Ethics

Greece, Ionian island of Kefalonia, dated by colophon September 2, 1751

CONTENTS

1. Fol. Ar: A prayer and an ownership note dated 1754 CE.
2. Fols. Av–Bv: List of contents of fols. 1r–21r (non-scribal). Title: Πίναξ. Προλεγόμενα.
3. Fols. 1r–21r: Vikentios Damodos, *Comments on the Concise Ethics.*[224] Title: Εἰς τὴν σύνοψιν τῆς ἠθικῆς τοῦ σοφωτάτου καὶ λογιωτάτου κ(υρίο)υ Βικεντίου Δαμοδοῦ. Inc.: Τί εἶναι ἡ ἠθικὴ φι(λοσο)φία, τί θεωρεῖ. . . .
4. Fols. 22r–42r: Vikentios Damodos, *Concise Ethics.* Title: Τοῦ αὐτοῦ Βικεντίου Δαμοδοῦ σύνοψις τῆς ἠθικῆς τοῦ Ἀριστοτέλους πρὸς Νικόμαχον διὰ τὴν ἑρμηνείαν τῶν περιπατητικῶν. Inc.: Ἡ ἠθικὴ φι(λοσο)φία εἶναι ἐκείνη ἡ ὁποῖα θεωρεῖ. . . . Zeses and Depountes, *Ἀνέκδοτα ἔργα Βικεντίου Δαμοδοῦ.* Fol. 42v: Blank.
5. Fol. Cr: Vikentios Damodos, *Description of Contents of Eight Books on Politics and Two on Economics by Aristotle.* Title: Τί περιέχου(σι)ν τὰ η′ βιβλία τῆς πολιτικῆς καὶ τὰ δύο τῆς οἰκονομικῆς τοῦ Ἀριστοτέλους. Inc.: Εἰς τὴν πολιτικ(ὴν) ὁ Ἀριστοτέλ(ης) θεωρεῖ. . . . Fol. Cv: Blank.
6. Fol. Dr–v: List of contents of fols. 22r–42r (non-scribal). Title: Πίναξ.

PHYSICAL DESCRIPTION: Paper, fols. 46. There are four blank paper flyleaves, one at the front and three at the back. The two folios at the beginning of the manuscript and two folios at the end are not numbered (they are referred to in the contents above as fols. A, B, C, and D). The scribal foliation runs 1–21 for the *Comments on the Concise Ethics* and restarts (1–21) for *Concise Ethics.* Measurements: 195 × 143–145 mm; one col.; written surface is 150–160 × 100–110 mm. The text is written in twenty-six to thirty lines with interlinear spacing of 5 mm. There is no discernible ruling. There are seven quires; collation: 1^2, $2–6^8$, 7^4. The first quire is a union (bifolium), and the seventh quire is a binion. There are no quire signatures. Horizontal catchwords are at the end of each quire. The ink is medium brown. The paper is thin, yellowish, and of good quality; chain lines are horizontal, 25 mm apart; laid lines are vertical, twenty in 20 mm. The watermark is "deer's head" (*tête de cerf*).

SCRIPT: One scribe executed the manuscript, possibly Vikentios Damodos himself. The script is small, modern Greek cursive (pl. 120).

DECORATION: There is one narrow interlace headband, which was drawn by the scribe in the ink of the text and red ink (pl. 120). Initials are in red ink and slightly pen floriated.

224. Vikentios Damodos (1700–1754) was a teacher of philosophy and writer who lived on the Ionian island of Kefalonia. On Vikentios Damodos and his *Concise Ethics*, see Bompou-Stamati, *Ὁ Βικέντιος Δαμοδός*; and Demetracopoulos, "*Purchotius Graecus I*," 41–67. Demetracopoulos convincingly argues that Damodos was not an original thinker, and his works, including *Concise Ethics*, were translations or adaptations of writings by Western authors of the Enlightenment era.

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COLOPHON: The scribal colophon is on the unnumbered folio (fol. Cr): Τέλος. Τῷ Θ(ε)ῷ δόξα. 1751, Σεπ. β′. Translation: The end. Glory to God. September 2, 1751.

NON-SCRIBAL NOTES: A faded ownership note is in the top margin of the first unnumbered folio (Ar); it has the date 1754 CE and a barely legible name, probably Manolaki Drazinou. Below the note, the same person wrote the trisagion hymn: Ἅγιος ὁ Θεός, ἅγιος ἰσχυρός, ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς. The prayer is repeated four times. There are also short notes, glosses, and prayers by the same hand in the margins throughout the manuscript.

BINDING: The limp, plain, paper-case binding is original. The paper was originally light beige but darkened on the outside because of exposure. There are no pastedowns. The manuscript is sewn at four stations with brown leather strips.

ORIGIN AND PROVENANCE: According to the scribal colophon, the manuscript was written in 1751 CE, when Vikentios Damodos was still alive. Damodos himself may have executed the manuscript as a textbook for his students. In 1754 the manuscript probably belonged to one of Damodos's students, Manolaki Drazinou. The manuscript belonged to Baroness Burdett-Coutts (s.n. in her collection). It was acquired by the University of Michigan at the Burdett-Coutts sale in May 1922. Sotheby, Wilkinson and Hodge, *The Burdett Coutts Library*, lot 223.

BIBLIOGRAPHY: De Ricci and Wilson, *Census*, 2:1113; Tchernetska, "Burdett-Coutts Collection," 24; Bompou-Stamati, *Ὁ Βικέντιος Δαμοδός*, 160–161.

51. Mich. Ms. 54 (Diktyon 910)

Basil the Great, *Liturgy*

Northern Greece, Grevena region, dated by colophon 1725 CE

CONTENTS: Fols. 1r–53v: Basil the Great, *Liturgy*. Title: Ἡ θεία λειτουργία τοῦ ἐν ἁγίοις π(ατ)ρ(ὸ)ς ἡμῶν Βασιλείου τοῦ Μεγάλου. Inc.: Ὁ Θ(εὸ)ς ὁ Θ(εὸ)ς ἡμῶν· ὁ τὸν οὐ(ράν)ιον ἄρτον. . . . Brightman, *Liturgies*, 309–344. Fol. 54r–v: Blank.

PHYSICAL DESCRIPTION: Paper, fols. 54. There are five blank flyleaves, two at the front of the manuscript and three at the back. The manuscript is not foliated. Measurements: 210 × 140 mm; one col.; written surface is 140 × 75–77 mm. The text is written in sixteen lines with interlinear spacing of 8–9 mm. The ruling consists of double-justification lines only. The ruling was made with a dry, dull point on each verso. There are nine quires; collation: $1–9^6$ (all quires are ternions). The quires are not signed. The ink is medium brown. The paper is thick, creamy-white, and of good quality. The chain lines are vertical, 33 mm apart; the laid lines are horizontal, fifteen in 20 mm. The watermark is probably "three crescents" (only one crescent is visible).

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*. E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

SCRIPT: The manuscript was executed by one scribe, the priest Georgios Greveniotes. His script is large, clear, archaizing minuscule with some influence of the Wallachian style (pls. 121 and 122).[225]

DECORATION: There is one large headpiece at the beginning of the manuscript (fol. 1r). It was most likely executed by the scribe himself in pale brownish-red ink. The headpiece consists of three concentric three-quarter circles incorporated into a rectangle with an open bottom (pl. 121). The inner field of the rectangle is decorated with a stylized vegetal/flower pattern. There are numerous pen-floriated initials throughout the manuscript. They were executed by the scribe in black and pale brownish-red ink.

COLOPHON: A scribal colophon is at the end of the manuscript on fol. 53v (pl. 122): Θεοῦ τὸ δῶρον. Κ(αὶ) | Γεωργίου πόνος. Θύτου | ἀναξίου τὸ ἐπίκλιον | Γρεβενιότη. Ἐγράφη κ(α)τ(ὰ) | μήναν τὸν Ὀκτώβριον | η′. ,αψκε′. ἡμέρ(ᾳ) ς′. | Τέλος | καὶ | τὸ [*sic*] Θ(ε)ῷ χάρ(ιν) | αἰώνιο(ν). Ἀμήν. Translation: The gift of God [and] the toil is of Georgios, unworthy priest named Greveniotes. Written on October 8, a. 1725, on Friday. The end [of the book] and eternal gratitude to God. Amen.

NON-SCRIBAL NOTES: None.

BINDING: The binding is original paper-case. The paper of both covers is faded, flaked, and scratched. The manuscript is sewn at two stations. There are fragments of green silk endbands. Original paper pastedowns are on both covers.

ORIGIN AND PROVENANCE: The manuscript was executed in 1725 by Georgios, a priest from the Grevena region in northern Greece. The manuscript belonged to Baroness Burdett-Coutts (s.n. in her collection). It was acquired by the University of Michigan at the Burdett-Coutts sale in May 1922. Sotheby, Wilkinson and Hodge, *The Burdett Coutts Library*, lot 223.

BIBLIOGRAPHY: De Ricci and Wilson, *Census*, 2:1113; Tchernetska, "Burdett-Coutts Collection," 24.

52. Mich. Ms. 55a (Diktyon 911)

Liturgies (Archieratikon), fragment

s.xvi

CONTENTS

1. Fols. 1r–6r: Archieratikon, fragment. Title: Πρόχειρον, σὺν Θ(ε)ῷ ἁγίῳ. Διάταξις, τῆς τοῦ ἀρχιερέως λειτουργί(ας), καὶ τῆς χειροτωνί(ας) [*sic*] ἡ

225. On the Wallachian writing style, see, e.g., Vikan, "Byzance après Byzance," 165–184.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

τάξις. Πότ(ε) καὶ ἐν πίῳ [*sic*; should be ποίῳ] συνταχθεῖσα παρὰ τοῦ ἀρχ(ι) διακόνου τῆς μεγάλης ἐκκλησί(ας). Inc.: Οἱ μέλλοντες τὴν θείαν ἐπιτελέσαι ἱερεῖς μυσταγωγίαν. . . .

2. Fol. 6r–v: Service for the ordination of readers. Title: Ὅπως γίνεται ἡ χειρωτονία [*sic*] τῶν ἀναγνωστῶν. Inc.: Προσάγεται τῷ ἀρχιερεῖ. . . . Goar, *Εὐχολόγιον sive Rituale Graecorum*, 194–195.
3. Fols. 6v–17r: Service for the ordination of subdeacons. Title: Ὅπως γίνεται ἡ τῶν ὑποδιακόνων χειρωτονία [*sic*]. Inc.: Προσάγεται τῷ ἀρχιερεῖ ὁ μέλλον [*sic*]. . . . Goar, *Εὐχολόγιον sive Rituale Graecorum*, 203–207.
4. Fols. 17r–23r: Service for the ordination of a deacon. Title: Ὅπως γίνεται ἡ τοῦ διακόνου χειρωτονία [*sic*]. Inc.: Ἐξέλθη ὁ διάκ(ονος). . . . Goar, *Εὐχολόγιον sive Rituale Graecorum*, 208–209. Fols. 23v–24v: Blank.

PHYSICAL DESCRIPTION: Paper, fols. 24. Modern foliation in pencil is in the upper right corner. Measurements: 222 × 150 mm; one col.; written surface is 145 × 90 mm. The text is written in nineteen lines with interlinear spacing of 6–7 mm. The fragment is not ruled. There are three quires; collation: $1–3^{8}$. Quires are not signed. The scribe alternated charcoal and light brown ink. The paper is thick, yellowish, and of an average quality. The chain lines are vertical, 40 mm apart; the laid lines are horizontal, twenty-three to twenty-four in 20 mm. Only a small portion of a watermark is barely discernible and therefore not identifiable (possibly an "anchor"). Large water stains are in the inner and top margin of many folios. The last four folios were damaged by water, and their upper halves are mutilated with loss of text.

SCRIPT: One anonymous scribe executed the manuscript. The script is ordinary monastic cursive, the so-called *Gebrauchsschrift* (pl. 123).

DECORATION: There is one narrow interlace headband on fol. 1r (pl. 123) and a few interlace or knotted division bars. The headband and division bars were executed by the scribe in light brown ink. Major initials are pen floriated in light brown ink.

COLOPHON: None.

NON-SCRIBAL NOTES: None.

BINDING: The cover is missing, and the fragment is kept in a box together with another fragment, Mich. Ms. 55b. The fragment is sewn at three stations with plain thread. A fragment of a red thread remains from the endbands.

ORIGIN AND PROVENANCE: The manuscript was probably executed in a provincial monastic milieu. The fragment belonged to Baroness Burdett-Coutts (no. II. 26.3 in her collection). It was acquired by the University of Michigan at the Burdett-Coutts sale in May 1922. Sotheby, Wilkinson and Hodge, *The Burdett Coutts Library*, lot 223.

BIBLIOGRAPHY: De Ricci and Wilson, *Census*, 2:1113; Tchernetska, "Burdett-Coutts Collection," 24.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*. E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

53. Mich. Ms. 55b (Diktyon 912)

Panegyrikon, fragment

s. xv[2]

CONTENTS

1. Fol. 1r, lns. 1–9: The text is a variant of John Chrysostom, *On Repentance* (*De Eleemosyna* [Sp.]; CPG 4618). Inc. mut.:]ὅλος ὁ νόμος καὶ οἱ προφῆται κρέμμανται [*sic*]. . . . Migne, *Patrologiae Cursus Completus, Series Graeca*, 60:712.
2. Fols. 1r, ln. 10–2v: Anastasios I of Antioch, *On the Dignity of Priests* (*De Dignitate Sacerdotali*; BHG 1322v). Title: Τοῦ ἁγιοτάτου [*sic*] Ἀναστασί(ου) π(ατ)ριάρχου Ἀντιοχί(ας)· Ἀπόδειξις ὅτι μέγα καὶ ἀγγελικὸν τὸ ἀρχιερατικὸν ἀξίωμαν [*sic*]· καὶ ὅτι ἀδύνατον ἀνακρίνεσθαι ἱερέαν ὑπολαϊκόν· ἀλλϋπομείζωνος [*sic*] ἀρχιερέως· καθῶς [*sic*] καὶ οἱ κανόνες φασίν. Subtitle: Περὶ τῆς θείας Λάρνακος τοῦ μάρτυρος. Inc.: Ἐν τῇ ἐκκλησιαστικῇ ἱστορίᾳ· Φίλωνος τοῦ φιλοσόφου· εὕρόν τι τοιοῦτον·. . . . Nau, "Le texte grec des récits utiles," 80–81.
3. Fols. 2v–3v: Anastasios I of Antioch, *Life of St. Gregory Dialogos* (BHG 721b). Title: Τοῦ αὐτοῦ ἁγιωτάτου Ἀναστασίου διήγησις ἱερὰ περὶ τοῦ πάπα Ῥώμης Γρηγορήου [*sic*] τοῦ διαλόγου. Inc.: Διηγήσατο ἡμῖν τίς [*sic*] πρεσβύτερος ὀνόματι Πέτρος. . . . Nau, "Le texte grec des récits utiles," 84–85.
4. Fols. 3v–10v: Amphilochios of Ikonion, *Life and Miracles of St. Basil* (BHG 253). Title: Περὶ τοῦ ἀρνησαμένου τὸν Χ(ριστὸ)ν ἐγγράφως· καὶ εἰς τὰ θαύματα τοῦ Μεγάλου Βασιλείου. Δέσποτα εὐ(λ)ό(γησον). Inc.: Ἑλλάδιος δὲ ὁ ἐν ὁσίᾳ τῇ μνήμῃ αὐτόπτης. . . . Combefis, *Sanctoroum Partum*, 188–197.
5. Fols. 10v–13v: Amphilochios of Ikonion, *Life and Miracles of St. Basil the Great* (*On Presbyter Anastasios I of Antioch*; BHG 254). Title: Περὶ τοῦ πρεσβυτέρου Ἀναστασίου. Εὐ(λ)ό(γησον) Π(άτ)ερ. Inc.: Διηγήσατό μοι καὶ τοῦτο ὁ προρρηθὶς [*sic*] ἀοίδημος [*sic*] ἀνὴρ Ἑλλάδιος· [*sic*]. . . . Combefis, *Sanctorum Partum*, 197–202.
6. Fols. 13v–16v: Amphilochios of Ikonion, *Life and Miracles of St. Basil the Great* (*On a Jew Who Became a Christian*; BHG 248); the end is missing. Title: Περὶ τοῦ Ἑβραίου τοῦ γενομένου χριστιανοῦ. Εὐ(λ)ό(γησον) Π(άτ)ερ. Inc.: Τῆς μέντοι θείας λειτουργί(ας) ἐπιτελουμένης· . . . ; des. mut.: . . . ἐν ταύταις ταῖς δυσὶν ἐντολαῖς·[. . . . Combefis, *Sanctorum Partum*, 177–178.

PHYSICAL DESCRIPTION: Paper, fols. 16. Modern foliation in pencil is in the upper right corner of each folio. Measurements: 212–213 × 154–156 mm; one col.; written surface is 140 × 90–94 mm). The text is written in twenty lines with interlinear spacing of 7 mm. There is no ruling. The fragment consists of one bifolium (fols. 1r–2v) and one seption (fols. 3r–16v). There are no quire signatures. Vertical catchwords are in the bottom right corner of the last verso of each quire. The ink is black. The paper is medium thick, yellowish, and of good quality. The chain lines are horizontal, 27–30 mm apart; the laid lines are vertical, eighteen in 20 mm. There are no discernible watermarks; they probably were trimmed during rebinding. Such

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trimming sometimes happens in manuscripts *in octavo* because watermarks are located near the edges of folios.

SCRIPT: One anonymous scribe executed the manuscript. The script is professional minuscule influenced by the Hodegon style (pl. 124). Similar script is found in Ms. Panaghia 99, Library of the Ecumenical Patriarchate, Istanbul, executed by the scribe Iakobos in 1482 CE.[226] Other comparable scripts are found in manuscripts attributed to the fifteenth century, such as Ms. Harley 5561, BL, London; and Vat. Pal. 258, BAV, Vatican City.[227]

DECORATION: There are four narrow headbands, which were executed by the scribe in brown and blue pigments (pl. 124). The headbands are in the shape of interlace or knotted bars. There is one large initial on fol. 3v. It was executed in brown and blue pigments and ornamented with knots and a vegetal design. Other initials are smaller and only slightly pen ornamented; they were executed in red ink with gold dusting.

COLOPHON: None.

NON-SCRIBAL NOTES: None.

BINDING: The fragment has no binding and is kept in a box together with another fragment, Mich. Ms. 55a. The manuscript was sewn at three sewing stations and two kettle stations.

ORIGIN AND PROVENANCE: The fragment belonged to Baroness Burdett-Coutts (no. II. 26.1 in her collection). It was acquired by the University of Michigan at the Burdett-Coutts sale in May 1922. Sotheby, Wilkinson and Hodge, *The Burdett Coutts Library*, lot 223.

BIBLIOGRAPHY: De Ricci and Wilson, *Census*, 2:1113; Tchernetska, "Burdett-Coutts Collection," 24.

54. Mich. Ms. 56 (Diktyon 913)

Paterikon

Dated by colophon July 7, 1608

CONTENTS

1. Fol. 1r–v is a flyleaf. Fol. 2r–v: Originally blank; numerous notes by later hands.

226. Kouroupou and Géhin, *Catalogue*, 1:276–277, 2: pls. 149–150.

227. See handwriting samples in *Repertorium der griechischen Kopisten, 800–1600*, Part 1, C:52; and *Repertorium der griechischen Kopisten, 800–1600*, Part 3, C: pl. 236 (cat. no. 425), respectively.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

2. Fol. 3r–v: List of contents. Title: Πίναξ ἀκριβῆς [*sic*] τῆς παρούσης βίβλου.
3. Fols. 4r–112v: *Apophthegmata Patrum* (*Collectio Systematica*), chaps. 1–9 (CPG 5560; BHG 1442v). Title: Πρόλογος τ(ῆς) βίβλου τῶν ἁγί(ων) γερόντ(ων) ἥτις λέγεται Παράδεισος. Inc.: Ἐν τῇδε τῇ βίβλῳ ἀναγέγραπται πᾶσα ἐνάρετος ἄσκησις. . . .
4. Fols. 113r–166r: Paulos, bishop of Monembasia, *The Spiritually Beneficial Tales.* Title: Παύλου ἐπισκόπου Μονεμβασί(ας) διηγήσεις ψυχωφελεῖς· Περὶ ἐναρέτ(ων) καὶ θεοσεβῶν ἀνδρῶν τε καὶ γυναικῶν· Περὶ τῶν τριῶν ἁγίων γυναικῶν τῶν φανερωθέντων, ἐπὶ Κωνσταντίνου τοῦ βασιλέως. Inc.: Διηγήσατο διοικητής τις λέγων. . . . *The Spiritually Beneficial Tales of Paul.*

PHYSICAL DESCRIPTION: Paper, fols. 165. One mutilated flyleaf (numbered 1) is at the beginning of the manuscript. Modern foliation in pencil is in the upper right corner (2–166). Measurements: 215–216 × 150 mm; one col.; written surface is 150 × 90 mm. The text is written in twenty-one lines with interlinear spacing of 6–7 mm. The ruling pattern is D 23D1d; the ruling was made with a dry, dull point on each verso; horizontal lines for the text are faint. Twenty-one quires of twenty-three remain; collation: 1–2^{8}, <3–4>, 5–15^{8}, 16^{6+1}, 17–22^{8}, 23^{6}. The third and fourth quires are missing; the sixteenth quire is a ternion with an additional first folio; and the twenty-third quire is a ternion. Scribal signatures are in the upper right corner of the first recto and in the upper left corner of the last verso of each quire. Some signatures are in the middle of the top margin. In addition, each quire ends with a vertical catchword, and each quire is marked with a crosslet in the top margin of the first recto and the last verso. The ink is charcoal; the pen is thin. The titles and initials are in bright red ink. The paper is thin to medium thick, smooth, creamy-white, and of good quality; chain lines are horizontal, 30 mm apart; laid lines are vertical, fifteen in 20 mm. The watermark is an "anchor" in a circle with a trefoil on top. A similar watermark is in Briquet no. 567 (Mantua, a. 1588).[228]

SCRIPT: One scribe executed the manuscript. He left his name, Melchi(se)d(ek) the sinner, in the colophon.[229] His script is cursive (pl. 125).

DECORATION: One narrow interlace headband and a pen-ornamented initial in red and brown ink are on fol. 4r (pl. 125). Smaller initials are in red ink and only slightly pen ornamented. There are also several small division bars.

COLOPHON: A scribal colophon in red ink is on fol. 166r: Θ(εο)ῦ τὸ δῶρον Μελχὶ(σε)δ'(εκ) ἀλιτροῦ πόνος· | Πέφυκε ἥδε βίβλος ἣν ὁρᾶς φίλος. | ,ζρις'· Μη(νὶ) Ἰουλ(ίῳ) ζ'. Translation: The gift of God [and] the toil is of Melchisedek the sinner. The book that you see is a dear one. AM 7116 [= 1608 CE], on July 7.

NON-SCRIBAL NOTES: There are numerous notes by later hands on the flyleaf, fol. 2r–v, and fol. 166v. A donorship note is on the verso of the last folio. It was written by the hieromonk Methodios, who stated that he donated this manuscript to the monastery of Prophet Elias in 1795 CE. Several notes confirm that this manuscript

228. See Briquet, *Les filigranes*.

229. This scribe is not listed in Vogel and Gardthausen, *Die griechischen Schreiber*, or any volume of the *Repertorium der griechischen Kopisten, 800–1600*.

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belonged to the monastery of Prophet Elias and contain the usual threats to those who might be tempted to take this manuscript from the monastery.

A small mutilated paper fragment is inserted in the manuscript; it is written in a sixteenth-century archaizing script of the late Hodegon style in black ink. An unidentified liturgical text of the fragment is unrelated to the content of the manuscript.

BINDING: The binding is Greek, probably original. Only the front cover and part of the spine remain. Dark brown leather, probably goatskin, covers 7 mm thick wooden boards. The boards are bridled in southern Slavic style. The leather is cracked and torn; some pieces are missing. The leather is blind tooled with a wide triple-fillet border filled by a foliated roll; there are faint decorative patterns stamped in the inner field; a rhomb is in the center with an ornamental pattern inside; there are stamped fleur-de-lis corner decorations and four small rosettes. The damaged leather cover of the spine reveals the detached plain spine lining cloth and sewing. Only small fragments of plain endbands remain. The manuscript is sewn at three stations. One metal peg is in the front fore-edge. There are no pastedowns.

ORIGIN AND PROVENANCE: The manuscript was executed by the scribe Melchisedek on July 7, 1608. In 1795 it was donated to the monastery of the Prophet Elias by the hieromonk Methodios. The manuscript belonged to Baroness Burdett-Coutts (s.n. in her collection). It was acquired by the University of Michigan at the Burdett-Coutts sale in May 1922. Sotheby, Wilkinson and Hodge, *The Burdett Coutts Library*, lot 224.

BIBLIOGRAPHY: De Ricci and Wilson, *Census*, 2:1113; Tchernetska, "Burdett-Coutts Collection," 24.

55. Mich. Ms. 57 (palimpsest) (Diktyon 914)

Sticherarion, fragment

s. xiii^{ex}–xiv^{1}

Underlying text: John Chrysostom, *Homily on the Second Sunday of Easter*

s. xi

CONTENTS: Fols. 1r–64v: Sticherarion, fragment.[230] Inc. mut.: <β>]ασιλεὶ τοῦ πάντος . . . ; des. mut.: . . . <. . .> ἐκραύγα <. . .> [. Cf. Høeg, Tillyard, and Wellesz, *Sticherarium*.[231]

230. A sticherarion is a liturgical book with musical notation. It consists of stichera (verses or hymns), which were sung during morning and evening services. Stichera are taken from other liturgical books: menaion, triodion, pentecostarion, and oktoechos. See a more detailed description in *Oxford Dictionary of Byzantium*, 3:1956.

231. Because of severe water damage, only parts of sentences are legible. I thank Professor Spiridon Antonopoulos for confirming my identification of the text as sticherarion and for identifying the type of musical notation.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

Underlying text: The underlying text was thoroughly bleached and virtually illegible even with ultraviolet light. The short legible sentence on fol. 41r, "Φιλῶ σου τὴν διχόνοιαν τῶν λογισμῶν, ὡς πᾶσαν . . . ," is from John Chrysostom, *Homily on the Second Sunday of Easter* (*In Novam Dominicam*).

PHYSICAL DESCRIPTION: Parchment, fols. 64. There are no flyleaves. Measurements: 190 × 175–180 mm; one col.; written surface is 138 × 90–105 mm. There are twenty-eight lines on a page (fourteen lines of text alternate with fourteen lines of musical notation). The interlinear spacing is 10 mm between text lines and 4 mm between a text line and a correlated line of musical notation. The scribe used the existing ruling from the original manuscript. The ruling pattern (partially reconstructed) is K 40C2 (it is not possible to establish if there were additional lines in the margins). The ruling system cannot be established but is not the most common system 1. The ruling was made with a sharp ruling instrument, which left deep impressions. Nine quires of at least nineteen remain; collation: <1–10>, 11^{8-1}, 12^{8-2}, $13–15^{8}$, 16^{8-1}, 17^{8-1}, 18^{8-2}, 19^{8-1}. The first ten quires are missing; the eleventh quire lacks the fourth folio; the twelfth quire lacks the fifth and seventh folios; and the sixteenth quire lacks the sixth folio. In the last three quires the folios are stuck together because of the water damage, and it cannot be established which quire folios are missing. The quires were signed by the scribe; only three quire signatures remain. They are in the lower left corner of the last verso of quires 11 (ια′), 12 (ιβ′), and 14 (ιδ′). The ink is medium brown, and the pen is thin. The parchment is in extremely poor condition: there is severe water (and possibly fire) damage to most folios, which are warped and crumpled, and many folios are stuck together. The parchment is thick, darkened to yellowish-brown on both sides.

Underlying text: The underlying text was written in two columns and is positioned at ninety degrees to the text of the Sticherarion; but on some folios it is parallel (and upside down) to the text of the Sticherarion.

SCRIPT: One anonymous scribe executed the manuscript. The scribe employed small, vertical, rounded minuscule script similar to archaizing scripts of the end of the thirteenth and the first half of the fourteenth centuries (pl. 126). Many letters are enlarged (e.g., "beach-ball" theta, phi, upsilon in the shape of a bowl, and the tachygraphic abbreviation for "καί"). Strokes of most letters are reduced, and there are no accents or breathings as was common in manuscripts with a musical notation. Diaeresis is regularly used above iota and upsilon. Similar scripts are found in codd. Ms. gr. 1256 (copied in 1309) and gr. 1221 (copied in 1321), St. Catherine's Monastery, Mount Sinai, Egypt; Ms. A 139 sup. (copied in 1341), Biblioteca Ambrosiana, Milan; and Ms. gr. 27, Houghton Library, Harvard University, Cambridge, MA.[232] The Sticherarion has interlinear musical notation of the middle Byzantine "round" type.

Underlying text: The script is small and suspended from the ruled lines. It is apparently late tenth-century or early eleventh-century *Perlschrift*.

DECORATION: None.

232. On Sinai cod. gr. 1256 and 1221, see Beneshevich, *Pamiatniki Sinaia*, pls. 64, 72; on cod. Ambrosiana A 139 sup., see Turyn, *Dated Greek Manuscripts* (Italy), 1:194–195, 2: pl. 158; on Harvard MS gr. 27, see Kavrus-Hoffmann, "Catalogue of Greek Medieval and Renaissance Manuscripts," Part V.2, 248–257, fig. 9.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

COLOPHON: None.

NON-SCRIBAL NOTES: A non-scribal ownership note is in the bottom margin of fol. 57v (numbered 56v; pl. 126). The note was written in monocondyle in light brown ink; the first half of the monocondyle is illegible: <. . .> τ(ῆς) ἁγιωτ(ά)τ(ης) μ(ητ)ροπ(ό)λε(ως) Ἀδρια<νουπόλεως>. Translation: <. . .> of the holiest metropolis of Adrianople.

BINDING: The fragment has no binding and is kept in a box. The original manuscript was sewn at four stations.

ORIGIN AND PROVENANCE: The manuscript once belonged to someone from the metropolis of Adrianople (the modern city Edirne in Turkey). Later the manuscript belonged to Baroness Burdett-Coutts (s.n. in her collection). It was acquired by the University of Michigan at the Burdett-Coutts sale in May 1922. Sotheby, Wilkinson and Hodge, *The Burdett Coutts Library*, lot 225.

BIBLIOGRAPHY: De Ricci and Wilson, *Census*, 2:1113; Tchernetska, "Burdett-Coutts Collection," 24.

56. Mich. Ms. 58 (Diktyon 915)

Nikodemos Toparchos, *Gospel of Nikodemos*

Miscellaneous Old Testament Essays

s. xvii^{in} (ca. 1608)

CONTENTS

1. Fols. 1r–40r: Nikodemos Toparchos, *Gospel of Nikodemos* (*Evangelium Nicodemi. Recensiones M 1 et M 2*). Title: Διήγησις περὶ τοῦ πάθους τοῦ Κ(υρίο)υ <ἡμῶν Ἰ(ησο)ῦ Χ(ριστο)ῦ> καὶ τῆς ἁγίας αὐτοῦ Ἀναστάσεως. <Συγγρα>φεῖσα παρὰ Ἰουδαίοις. Ἣν μετήνεγ<κεν> ἐκ τῆς Ἑβραϊκῆς γλώττης εἰς τὴν Ῥωμαΐδα διάλεκτον. Νικόδημος τοπάρχης Ῥωμαῖος. Παρὰ δὲ Ἑβραίοις, ὀνόματι Αἰνέας. Inc.: Μετὰ τὸ καταλυθῆναι τὴν τῶν Ἑβραίων βασιλείαν. . . . Gounelle, *Les recensions byzantines de l' évangile de Nicodème*, 172–320 (odd pages).
2. Fols. 40v–50v: Anonymous, *A Commentary on the Nicene Creed*. Title: Ἐξήγησις μερικὴ εἰς τὸ πιστεύω εἰς ἕνα Θ(εὸ)ν. Inc.: Πιστεύομεν τοίνυν ὡς ἐδιδάχθημεν εἰς τὴν ἁγιαν τριάδα . . . .[233]
3. Fols. 50v–52v: *On Abel.* Title: Περὶ τοῦ Ἄβελ. Inc.: Ὁ δὲ Ἀδὰμ ἰδὼν τὸν Ἄβελ πεφονευμένον. . . .[234]
4. Fols. 52v–54v: *On Noah.* Title: Περὶ τοῦ Νῶε. Inc.: Τῶνδε γιγάντων ἐν ταῖς ἀσελγείαις ὄντων. . . .

233. This commentary is apparently not published.

234. This and the following essays are apparently not published. The text of these essays is different from the *Chronicle* composed by George the Monk, a.k.a. George Hamartolos (cf. Migne, *Patrologiae Cursus Completus, Series Graeca*, 110), and from other Byzantine chronicles.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

5. Fols. 54v–57v: *On the Ark.* Title: Περὶ τῆς Κιβωτοῦ. Inc.: Μετὰ δὲ τὸ τελεσθῆναι ταῦτα πάντα. . . .
6. Fols. 57v–58v: *On the Building of the Tower of Babel.* Title: Περὶ τῆς Πυργοποιείας [*sic*]. Inc.: Μετὰ δὲ τὸ γενέσθαι τὴν πληθὴν [*sic*] τῶν ἀν(θρώπ) ων. . . .
7. Fols. 58v–59r: *On Nimrod.* Title: Περὶ τοῦ Νευρώδ [*sic*; should be Νεβρώδ]. Inc.: Καὶ μετὰ τοῦτο ἐβασίλευσεν ἀνὴρ γίγας. . . .
8. Fols. 59r–66v: *On Abraham.* Title: Περὶ τοῦ Ἀβραάμ [*sic*]. Inc. Καὶ ἐγένετο ἐν ταῖς ἡμέραις ἐκείναις παιδίον, ὄνομα αὐτῷ Ἀβραάμ. . . .
9. Fols. 66v–70r: *On Melchisedek.* Title: Περὶ τοῦ Μελχισεδέκ. Inc.: Οὗτος ὁ Μελχισεδέκ, λέγεται ἀμήτωρ ἁπάτωρ [*sic*] ἀγενεαλόγητος·. . . .
10. Fols. 70r–72v: *On the Well of the Oath.* Title: Περὶ τοῦ φρέατος τοῦ ὅρκου [*sic*]. Inc.: Καὶ ποιήσας ὁ Ἀβραὰμ [*sic*] φρέαρ·. . . .
11. Fols. 72v–73v: *On Lot.* Title: Περὶ τοῦ Λώτ. Inc.: Λὼτ δὲ ὁ ἀδελφιδοὺς [*sic*] αὐτοῦ, ἦν ἐν Σοδόμοις·. . . .
12. Fols. 73v–76r: *More on Abraham.* Title: Ἔτι περὶ τοῦ Ἀβραάμ [*sic*]. Inc.: Ἀβραὰμ [*sic*] δὲ κατεσκήνωσεν ἐν τῇ δρυῒ τῇ Μαμβρῇ·. . . .
13. Fols. 76r–93v: *On the Catastrophe of Sodom <and Gomorrah>.* Title: Περὶ τῆς καταστροφῆς Σοδόμ(ων). Inc.: Κραυγὴ Σοδόμων, καὶ Γομόρων πεπλήθυντε [*sic*] πρός με·. . . .
14. Fols. 93v–100v: *On the Holy Mount Sinai and the Burning Bush.* Title: Περὶ τοῦ ἁγίου Ὄρους Σινᾶ· καὶ περὶ τῆς ἁγίας Βάτου. Inc.: Ἐξελθὼν δὲ Μωϋσῆς ἐν τῷ ὄρει Χωρὴβ·. . . .
15. Fols. 100v–103v: *On Amalek.* Title: Περὶ τοῦ Ἀμαλήκ. Inc.: Ἀπάραντες δὲ οἱ υἱοὶ Ἰ(σρα)ὴλ ἀπὸ Θαλάσσης Ἐρυθρᾶς. . . .
16. Fols. 103v–104r: *On the Legislation.* Title: Περὶ νομοθεσίας. Inc.: Οὐ παραλήψει ματαίαν ἀκοήν·. . . .
17. Fols. 104r–108v: *On the Decalogue.* Title: Περὶ τῆς δεκαλόγου τοῦ νόμου. Inc.: Ἐγώ εἰμι Κ(ύριο)ς ὁ Θ(εό)ς σου. . . .
18. Fols. 108v–113r: *Story about the Ark.* Title: Περὶ τῆς κιβωτοῦ ἱστορία. Inc.: Καὶ εἶπεν ὁ Θ(εὸ)ς πρὸς Μωυσὴν [*sic*], ποίησον κιβωτὸν ἐξ ξύλου μυρσίνης·. . . .
19. Fols. 113r–120r: *Miraculous Story about Balaam.* Title: Ἱστορία [*sic*] θαυμαστὴ περὶ τοῦ Βαλαὰμ τοῦ μάντι [*sic*]. Inc.: Ἰωὰβ δὲ ἀκούσας· περὶ τοῦ τῶν Ἰουδαίων ἔθνους. . . .
20. Fols. 120v–125r: *On the Death of Moses.* Title: Περὶ τοῦ θανάτου Μωυσέως. Inc.: Καὶ εἶπε Μωυσῆς πρὸς Ἰ(ησοῦ)ν τὸν τοῦ Ναυῒ. . . .
21. Fols. 125r–126v: *On Aedor.*[235] Title: Περὶ τοῦ Ἀεδώρ. Inc.: Ἀνέστη τὶς Ἰουδαῖος ἀνήρ, ὀνόματι Ἀεδὼρ οὗτος ἦλθεν εἰς Ζῆλον·. . . .
22. Fols. 126v–127v: *On Jephthah.* Title: Περὶ τοῦ Ἰεφθάε. Inc.: Οὗτος ὁ Ἰεφθάε, ἐκ φυλῆς ὢν τοῦ Δάμ [*sic*; should be Δάν]·. . . .
23. Fols. 127v–133v: *Miraculous Story about Samson.* Title: Ἱστορία θαυμαστῆ [*sic*], περὶ τοῦ Σαμψῶν [*sic*]. Inc.: Τὸν Μανωὲ ψυχή μου πάλαι ἀκούης·. . . .
24. Fols. 133v–134v: *On Samuel.* Title: Περὶ τοῦ Σαμουήλ. Inc.: Ἐκ δὲ τῆς φυλῆς Ἀσήρ, ἦν γυνὴ ὀνόματι Ἄννα·. . . .
25. Fols. 134v–135v: *On Eli the Priest.* Title: Περὶ τοῦ Ἡλὶ [*sic*] τοῦ ἱερέως. Inc.: Οὗτος ὁ Ἠλί, ὑπῆρχεν ἱερεὺς Θ(εο)ῦ τοῦ ὑψίστου·. . . .

235. There are no similar names in the concordance to the Septuagint or in the *Thesaurus Linguae Graecae*.

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26. Fols. 135v–136v: *On Jael*. Title: Περὶ τῆς Ἰαήλ [*sic*]. Inc.: Τὴν Ἰαὴλ [*sic*] ἀνδρείαν ἔγνως ψυχή μου. . . .
27. Fols. 136v–139v: *On the Levite from the Book of Judges*. Title: Περὶ τοῦ ἐκ Κριτῶν Λευΐτου. Inc.: Οὗτος ὁ Λευΐτης, ἐκ τῶν Κριτῶν τυγχάνων. . . .
28. Fols. 139v–141v: *On Deborah*. Title: Περὶ τῆς Δεβόρας [*sic*]. Inc.: Αὕτη ἡ Δεβόρα [*sic*], ἦν τῆς πόλεως Ἰ(ερουσα)λὴμ. . . .
29. Fols. 141v–145v: *On Saul*. Title: Περὶ τοῦ Σαούλ. Inc.: Οὗτος ὁ Σαούλ, πένης ὢν [*sic*]· π(ατέ)ρα ἔχων λεγόμενον Κίς·. . . .
30. Fols. 145v–150r: *On Goliath*. Title: Περὶ τοῦ Γολιάθ. Inc.: Ἐγένετο δὲ τῷ τότε καιρῷ· ἦλθεν ἔθνος σκυλεύων [*sic*] τὴν χώραν τῆς Παλαιστίνης·. . . .
31. Fols. 150r–155v: *On Absalom*. Title: Περὶ τοῦ Ἀβεσαλώμ. Inc.: Ἐγέννησε δὲ Δα(υΐ)δ υἱοὺς ἑπτά·. . . .
32. Fols. 155v–156r: *On Ozias*. Title: Περὶ τοῦ Ὀζίου. Inc.: Οὗτος ὁ Ὀζίας [*sic*], ὑπῆρχε βασιλεὺς τῆς Ἰουδαί(ας). . . .
33. Fol. 156r–v: *On the Legislation*. Title: Περὶ τῆς νομοθεσίας. Inc.: Οὐ ποιήσηται πᾶν εἴδωλον οὔτε πᾶν ὁμοίωμα προσκυνήσεις [*sic*]. . . .
34. Fols. 156v–159r: *On Tobit*. Title: Περὶ τοῦ Τοβήτ. Inc.: Οὗτος ὁ Τοβὴτ αἰχμαλωτίσθη ἐν τῇ Ἑβραί(ων) αἰχμαλωσίᾳ. . . .
35. Fols. 159r–160r: *On the Prophet Daniel*. Title: Περὶ τοῦ Δανιὴλ τοῦ Προφήτου. Inc.: Ἐν τῷ θεράποντι τοῦ Θ(εο)ῦ Δανιήλ. . . .
36. Fol. 160r: *On Habakkuk*. Title: Περὶ τοῦ Ἀββακούμ. Inc.: Ἀββακοὺμ δὲ ὁ Προφήτης ἦν ἐν τῇ Ἰουδαίᾳ. . . .
37. Fol. 160v: Erased ownership note and a scribal pious invocation.

PHYSICAL DESCRIPTION: Paper, fols. 160. There are no flyleaves. Modern foliation in pencil is in the upper right corner. Measurements: 210 × 152 mm; one col.; written surface is 142 × 83–85 mm (scribe I) and 145–147 × 88–90 mm (scribe II). The text is written in seventeen (scribe I) and twenty-one (scribe II) lines with interlinear spacing of 8 and 7 mm, respectively. The ruling pattern is D 23D1d for both scribes. The ruling was made with a dry, dull point on each verso; horizontal lines for the text are faint. There are twenty-one quires; collation: 1^{8-1}, $2–16^{8}$, 17^{6-2}, $18–19^{8}$, 20^{6-2}, 21^{6}. The first quire lacks the first folio (possibly with the loss of a list of contents); the seventeenth quire lacks the fourth and fifth folios; the twentieth quire lacks the fourth and fifth folios; and the twenty-first quire is a ternion with the sixth folio used as a pastedown for the back cover. Each quire ends with a vertical catchword and is marked with a crosslet in the middle of the top margin of the first recto and the last verso. In addition, scribe I used quire signatures, which are located in the upper right corner of the first recto and in the upper left corner of the last verso of quires 5–13 (the signatures of quires 1–4 are lost because of the damaged corners). The ink is black, and the pen is medium thick. The titles and initials are in bright red ink. The paper is thin to medium thick, smooth, creamy-white, and of good quality. The chain lines are horizontal, 28 mm apart; the laid lines are vertical, fifteen in 20 mm. The watermark is an "anchor" in a circle with a trefoil on top, identical to that in Mich. Ms. 56. Almost all codicological characteristics of this manuscript are identical to those of Mich. Ms. 56.

SCRIPT: Two anonymous scribes executed the manuscript: scribe I (fols. 1r–95v) and scribe II (fols. 96r–160r). Both scribes employ traditional script, which displays

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the strong influence of the Hodegon style (pl. 127). Although Mich. Ms. 58 is almost identical codicologically to Mich. Ms. 56, the handwritings of the two scribes differ from that of Melchisedek, who executed Mich. Ms. 56.

DECORATION: There is one rectangular headpiece (fol. 1r), which is ornamented with knots and a rinceau design. It was most likely executed by the scribe himself in red ink and yellow wash with a blank background. The initial mu on fol. 1r was executed in the same style. A cross drawn in red ink marks the beginning of the essay on fol. 93v. Minor initials were executed in red ink and only slightly pen floriated. There are enlarged semicolons in red ink throughout the manuscript. Scribe I's handwriting displays many oversized flourishes, especially in the bottom margin. They are often decorated with red dots.

COLOPHON: On fol. 160r scribe II ended the manuscript with an invocation to God, but there are no names of the scribes and no date of execution: Τῷ συντελεστὴ [*sic*] πάντ(ων) τῶν καλ(ῶν) Χ(ριστ)ῷ τῷ Θ(ε)ῷ ἡμῶν | δόξα καὶ χάρις. Translation: Glory and gratitude to Christ our God, creator of all goodness.

NON-SCRIBAL NOTES: There are a few pious notes and short prayers in the margins by later hands. A thoroughly erased and illegible inscription is on fol. 160v, perhaps an ownership note.

BINDING: The binding is Greek. It is almost identical to that of Mich. Ms. 56: dark brown leather, probably goatskin, is placed over 7 mm thick wooden boards. The boards are bridled in southern Slavic style. The leather is cracked and torn; some pieces are missing. The leather on the front cover is blind tooled with two triple fillets, which form a wide border filled by a foliated roll and a single stamped small rosette in the center. The back cover (which is missing in Mich. Ms. 56) has the same blind-tooled border, but the middle field is divided into small rhombs by six diagonal triple fillets. The resulting twelve rhombs are filled with small stamped rosettes and fleur-de-lis flowers. The damaged leather cover of the spine reveals the plain spine lining cloth and sewing. The primary endbands are sewn with plain thread. The manuscript is sewn at four stations. Two metal pegs are in the front fore-edge. Remains of two leather straps are on the back cover. The front cover has a pastedown from a printed menaion, and the back cover has an original paper pastedown, which is a blank sixth folio of the last ternion of the manuscript.

ORIGIN AND PROVENANCE: The manuscript was almost certainly executed in the same scriptorium/workshop/monastery as Mich. Ms. 56. The two manuscripts have almost identical codicological characteristics and bindings. Mich. Ms. 56 was written by the scribe Melchisedek in July 7, 1608. Thus, Mich. Ms. 58 was very probably executed about the same time. The manuscript belonged to Baroness Burdett-Coutts (no. 31 in her collection). It was acquired by the University of Michigan at the Burdett-Coutts sale in May 1922. Sotheby, Wilkinson and Hodge, *The Burdett Coutts Library*, lot 226.

BIBLIOGRAPHY: De Ricci and Wilson, *Census*, 2:1113 (attribute ms. to s. xiv); Izydorczyk, *Medieval Gospel of Nicodemus*, 28; Tchernetska, "Burdett-Coutts Collection," 24.

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Plates

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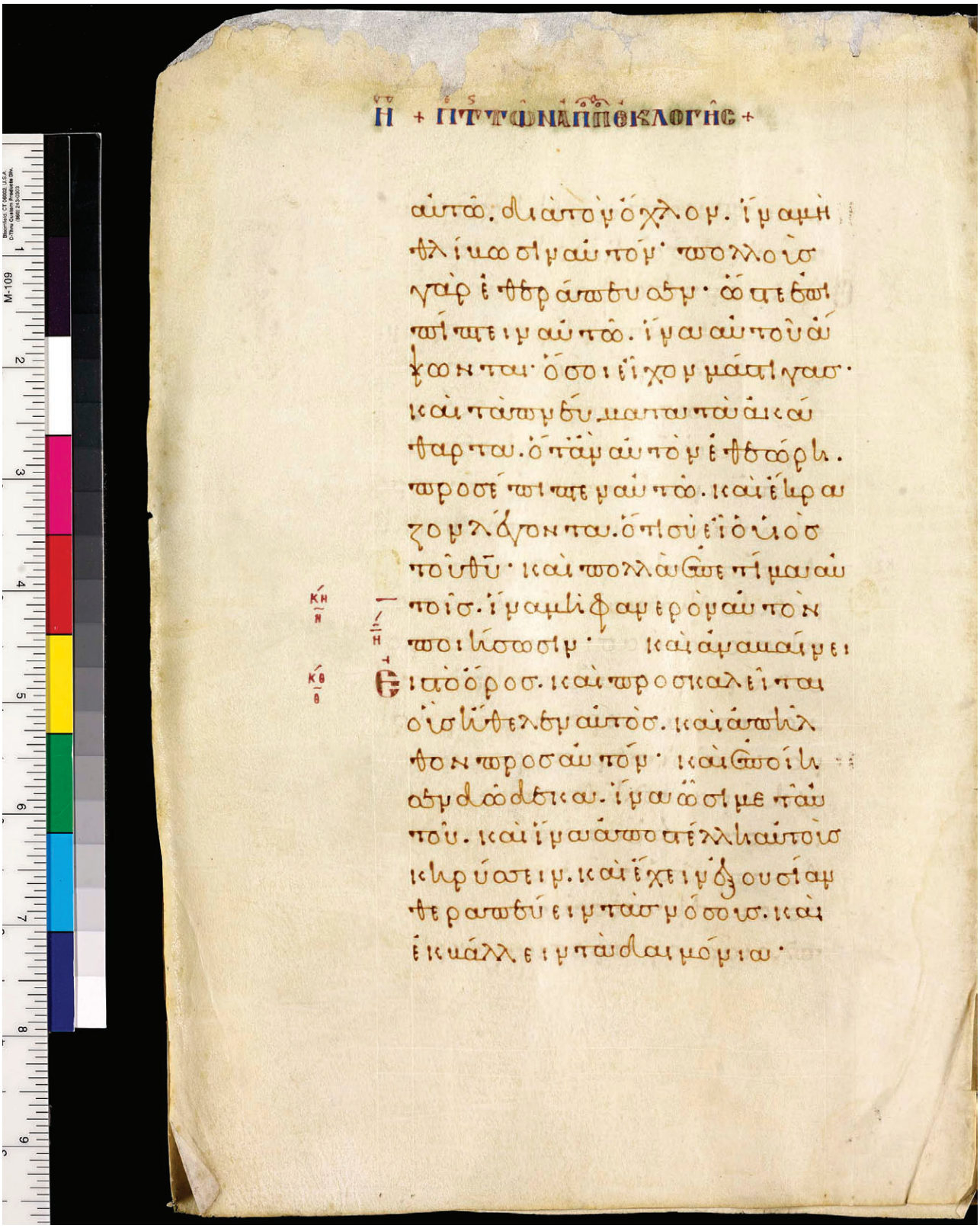

Plate 1: Mich. Ms. 4, fol. 6v. Gospel of Mark.

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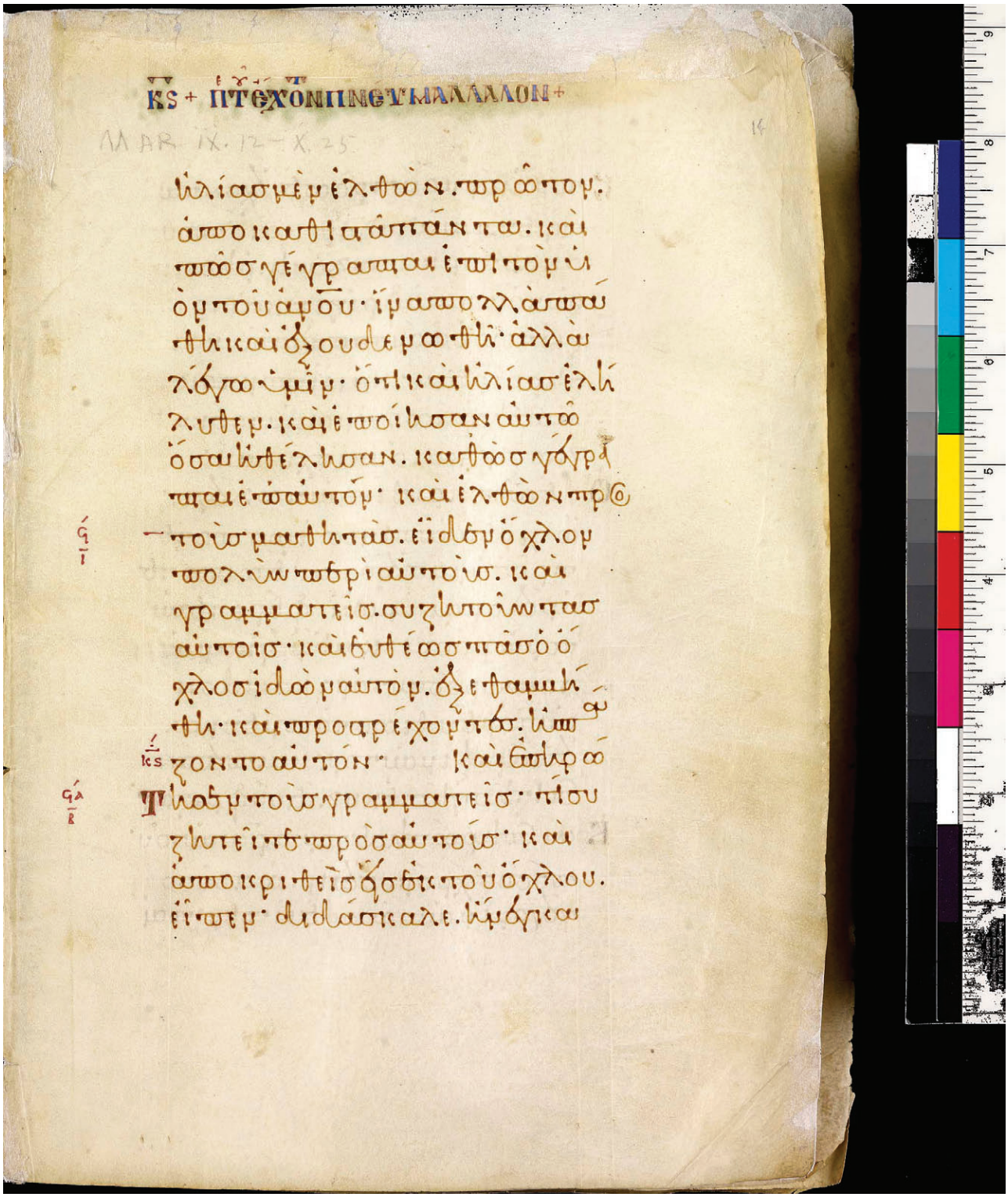

Plate 2: Mich. Ms. 4, fol. 14r. Gospel of Mark.

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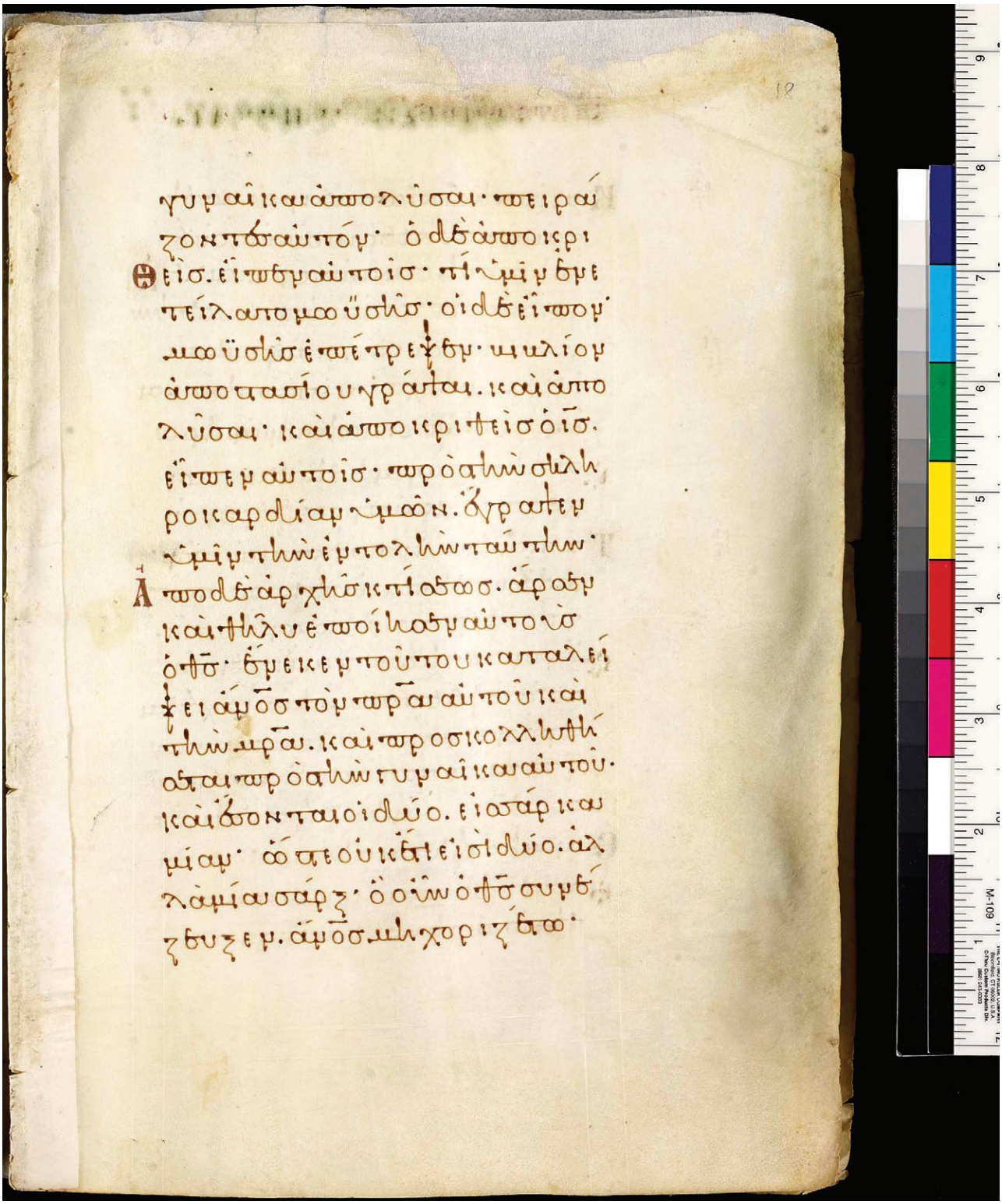

Plate 3: Mich. Ms. 4, fol. 18r. Gospel of Mark.

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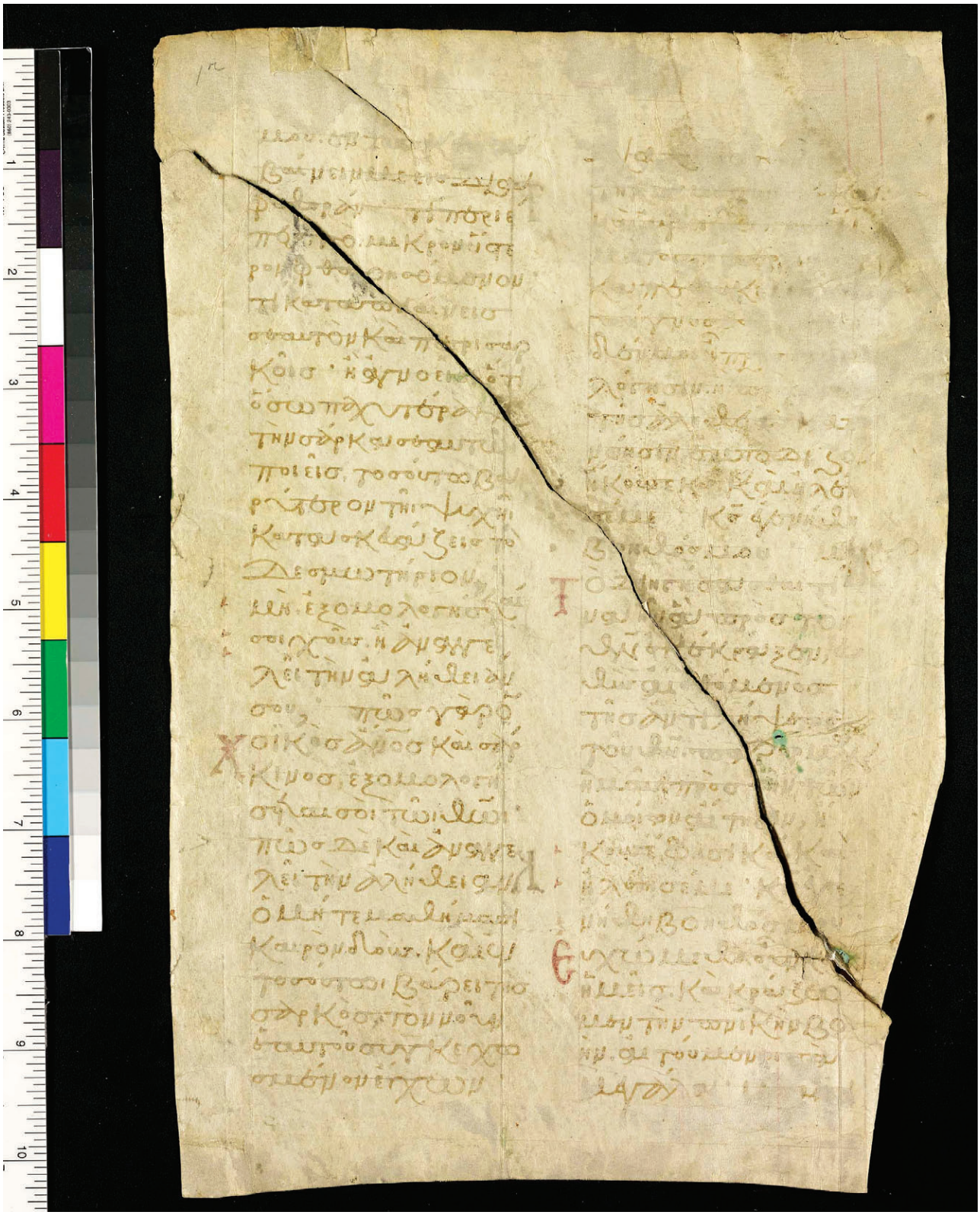

Plate 4: Mich. Ms. 5, fol. 1r. Basil of Caesarea, *Homily on Psalm 19*.

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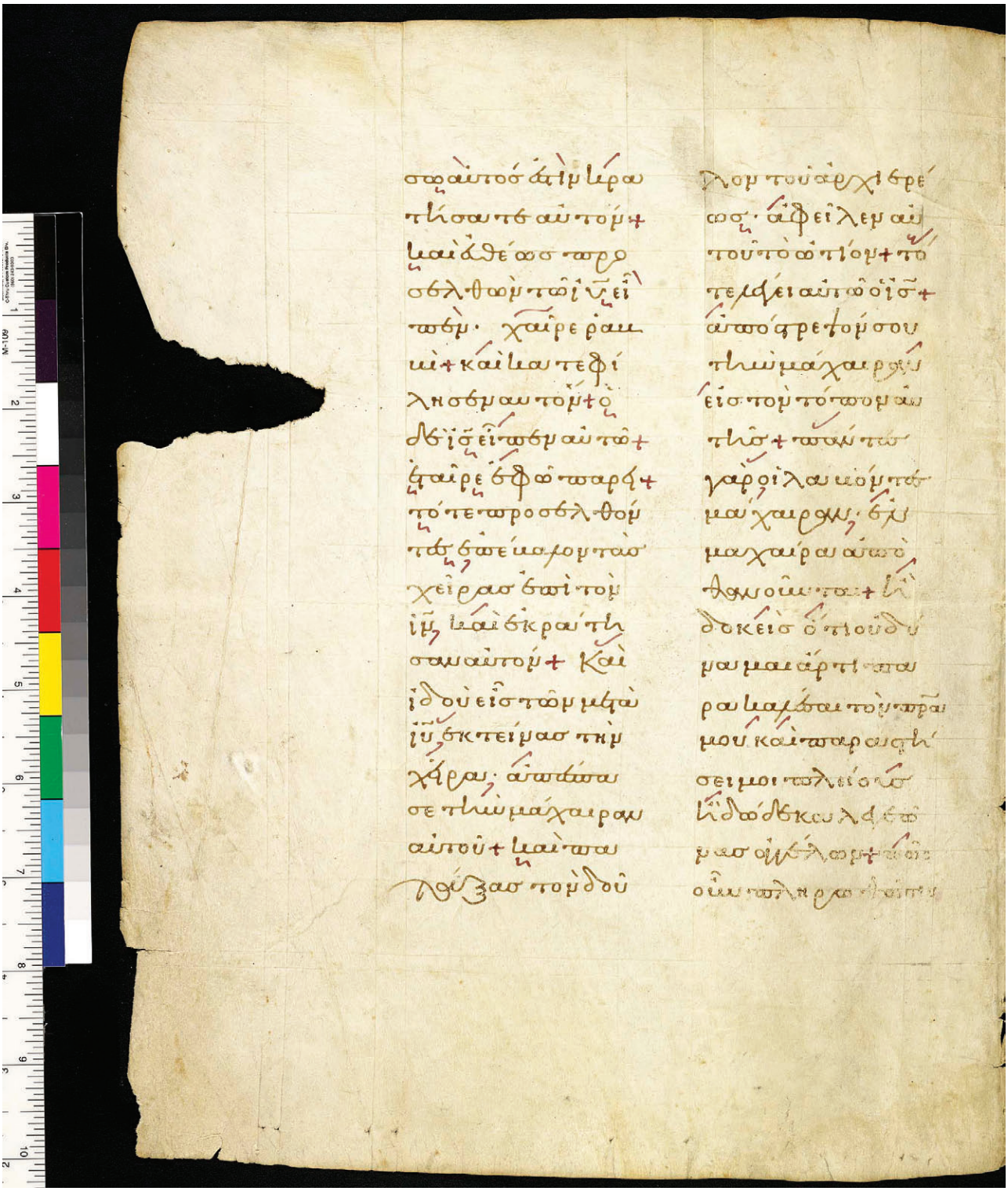

Plate 5: Mich. Ms. 6, fol. 1v. Lectionary of the Gospels.

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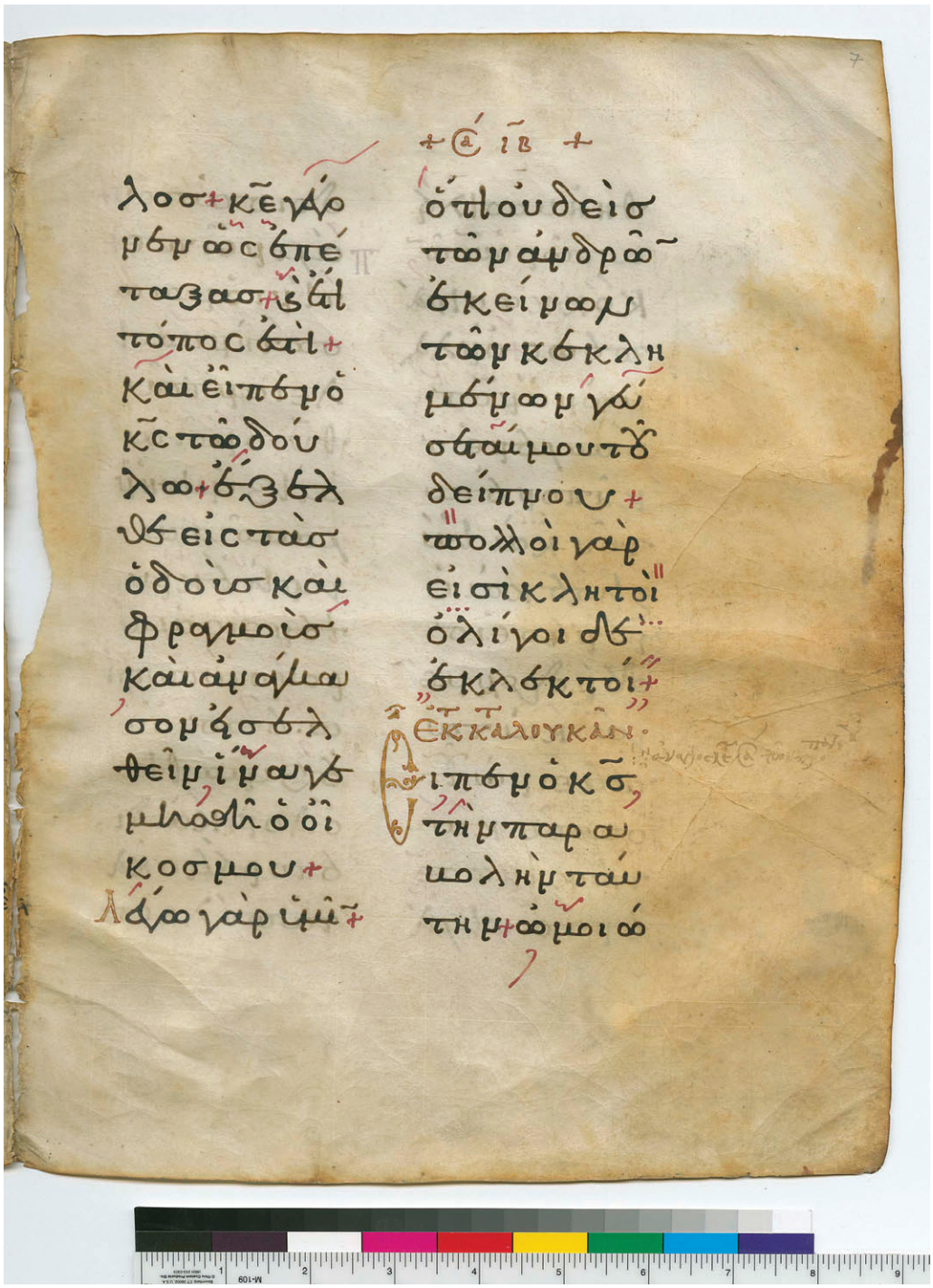

Plate 6: Mich. Ms. 7, fol. 8r. Lectionary of the Gospels.

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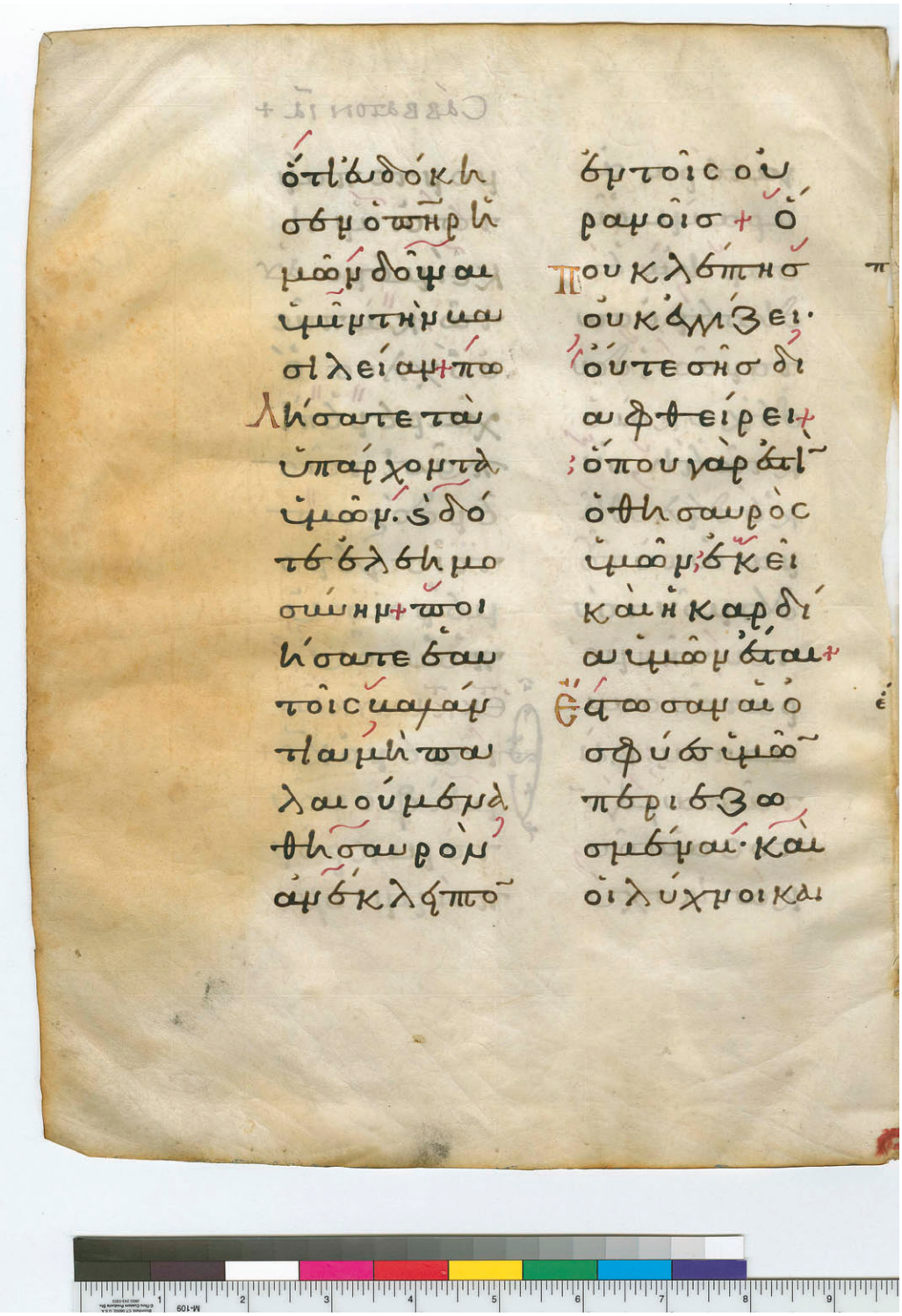

Plate 7: Mich. Ms. 7, fol. 5v. Lectionary of the Gospels.

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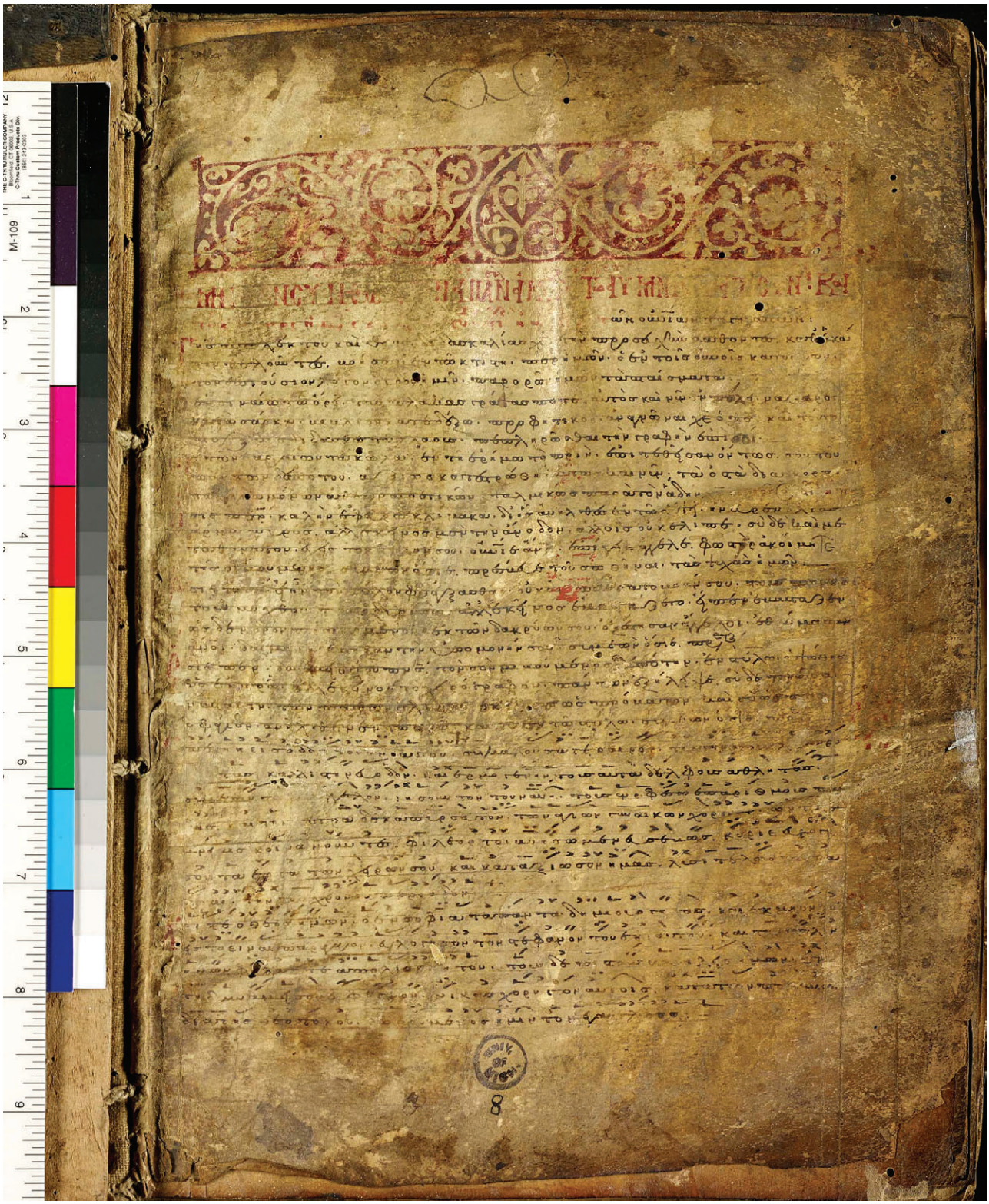

Plate 8: Mich. Ms. 8, fol. 1r. Menaion.

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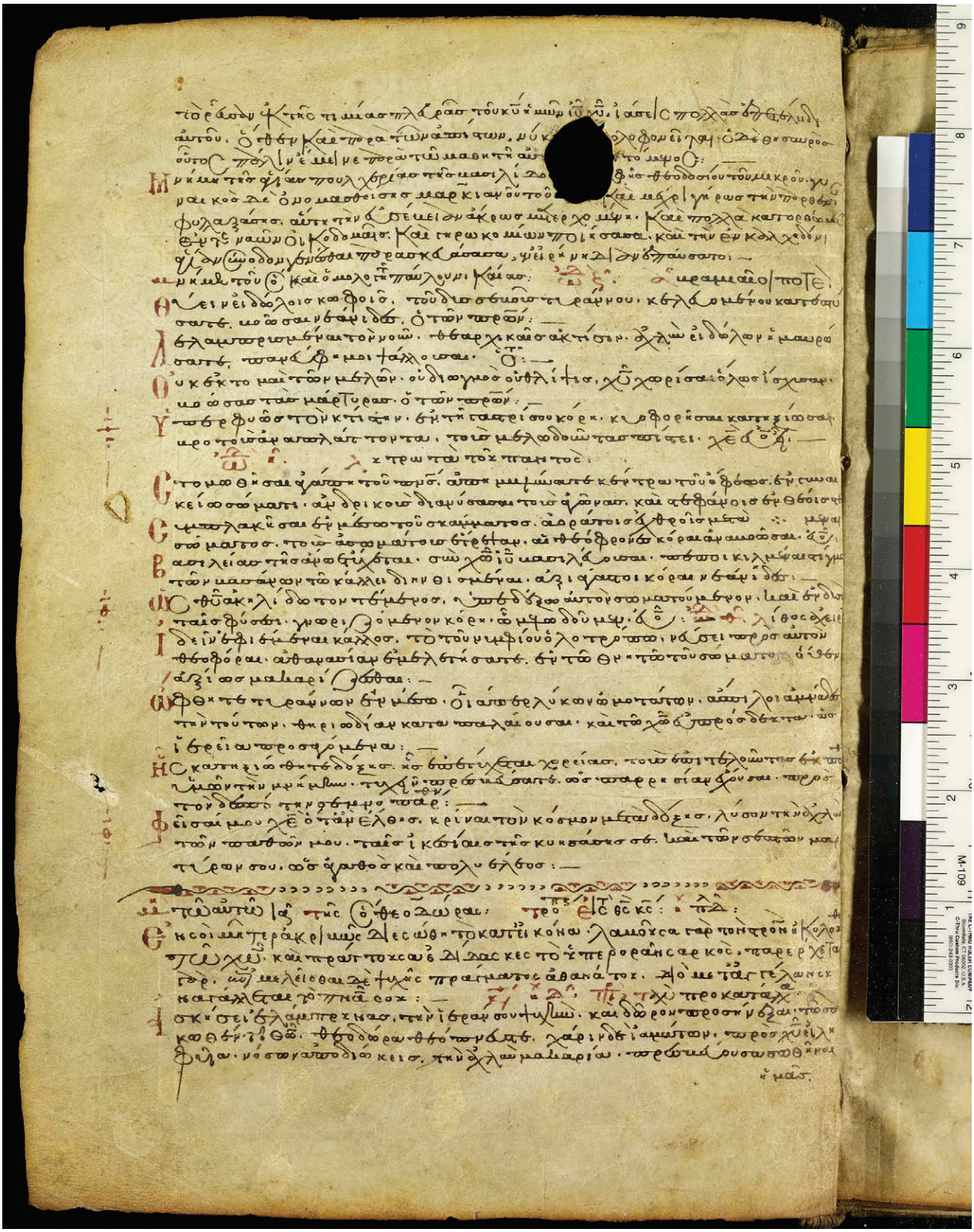

Plate 9: Mich. Ms. 8, fol. 21v. Menaion.

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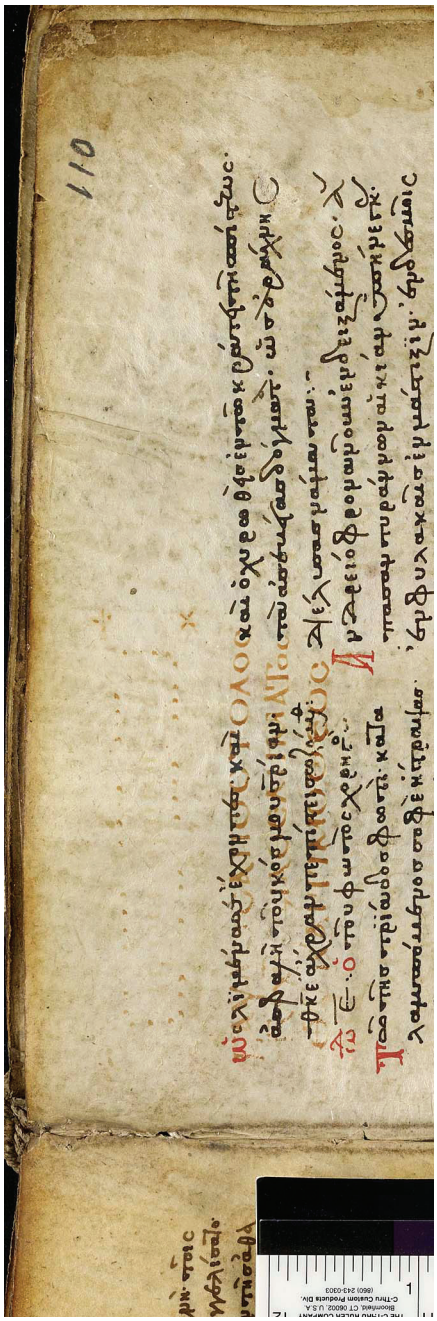

Plate 10: Mich. Ms. 8, fol. 110r (upper part). Menaion with fragments of the underlying text.

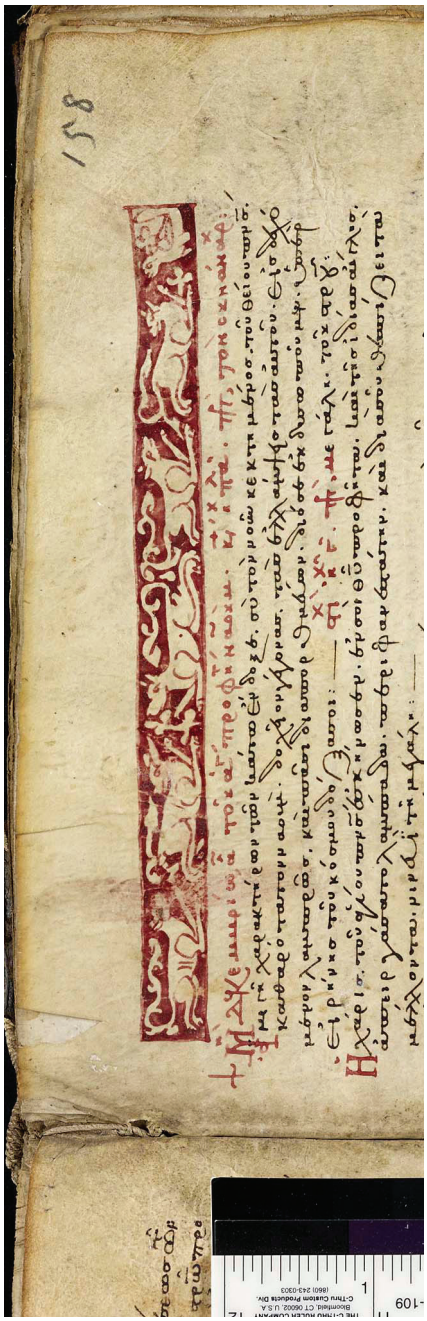

Plate 11: Mich. Ms. 8, fol. 158r (upper part). Headpiece for the Menaion for December.

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Plate 12: Mich. Ms. 9, fol. 102v. Lectionary of the Gospels.

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Plate 13: Mich. Ms. 10, fol. 1r (upper part). Headpiece for the Musical Anthology (Papadike).

Plate 14: Mich. Ms. 10, fol. 193r (upper part). Headpiece for the Musical Anthology (Papadike).

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Plate 15: Mich. Ms. 10, front cover.

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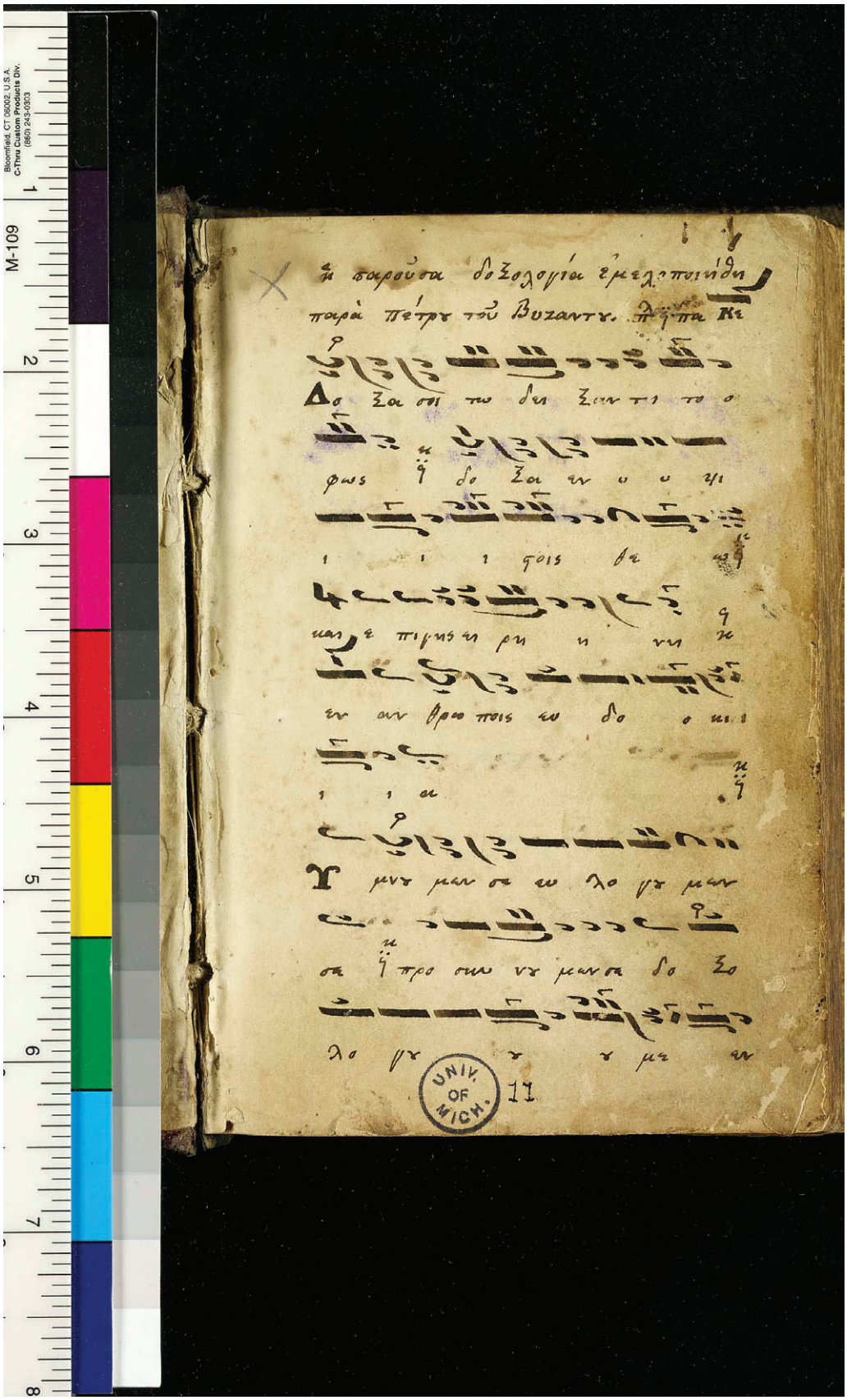

Plate 16: Mich. Ms. 11, fol. 1r. Petros Byzantios, *Great Doxology*.

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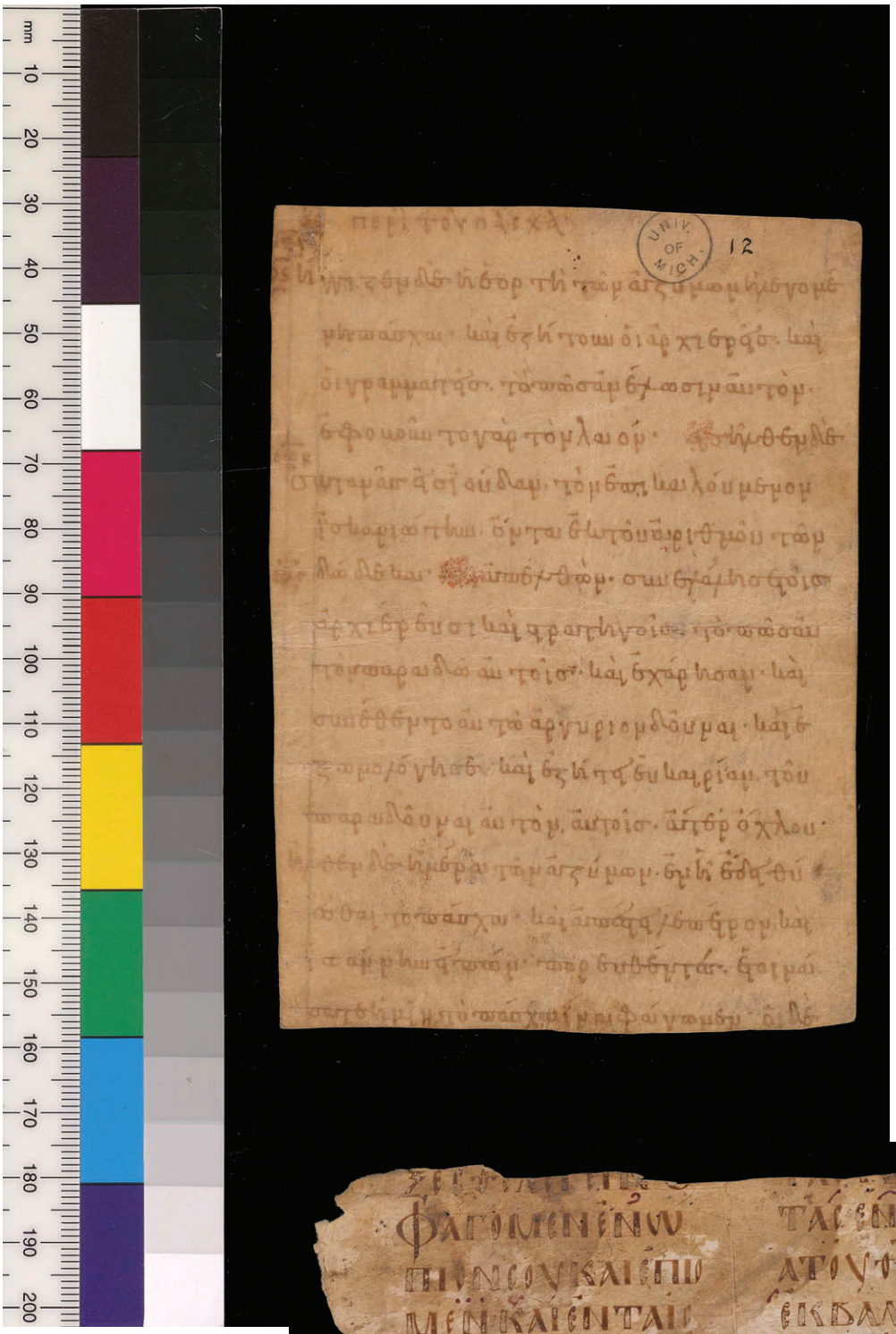

Plate 17: Mich. Ms. 12, fol. 1r. Gospel of Luke.

Plate 18: Mich. Ms. 13, fol. 1r. Lectionary of the Gospels, fragment.

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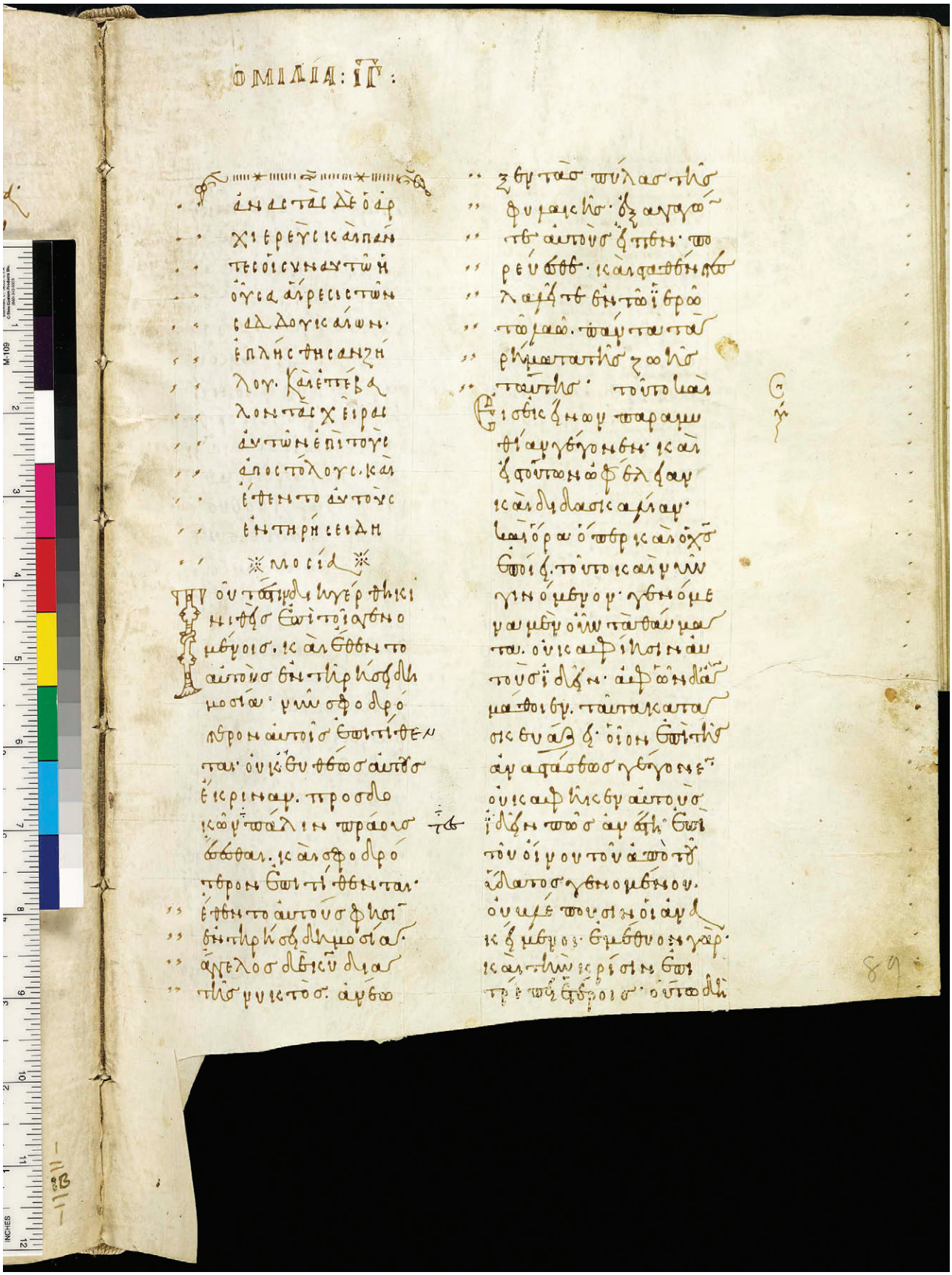

Plate 19: Mich. Ms. 14, fol. 89r. John Chrysostom, *Homily 13 on the Acts*.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*. E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

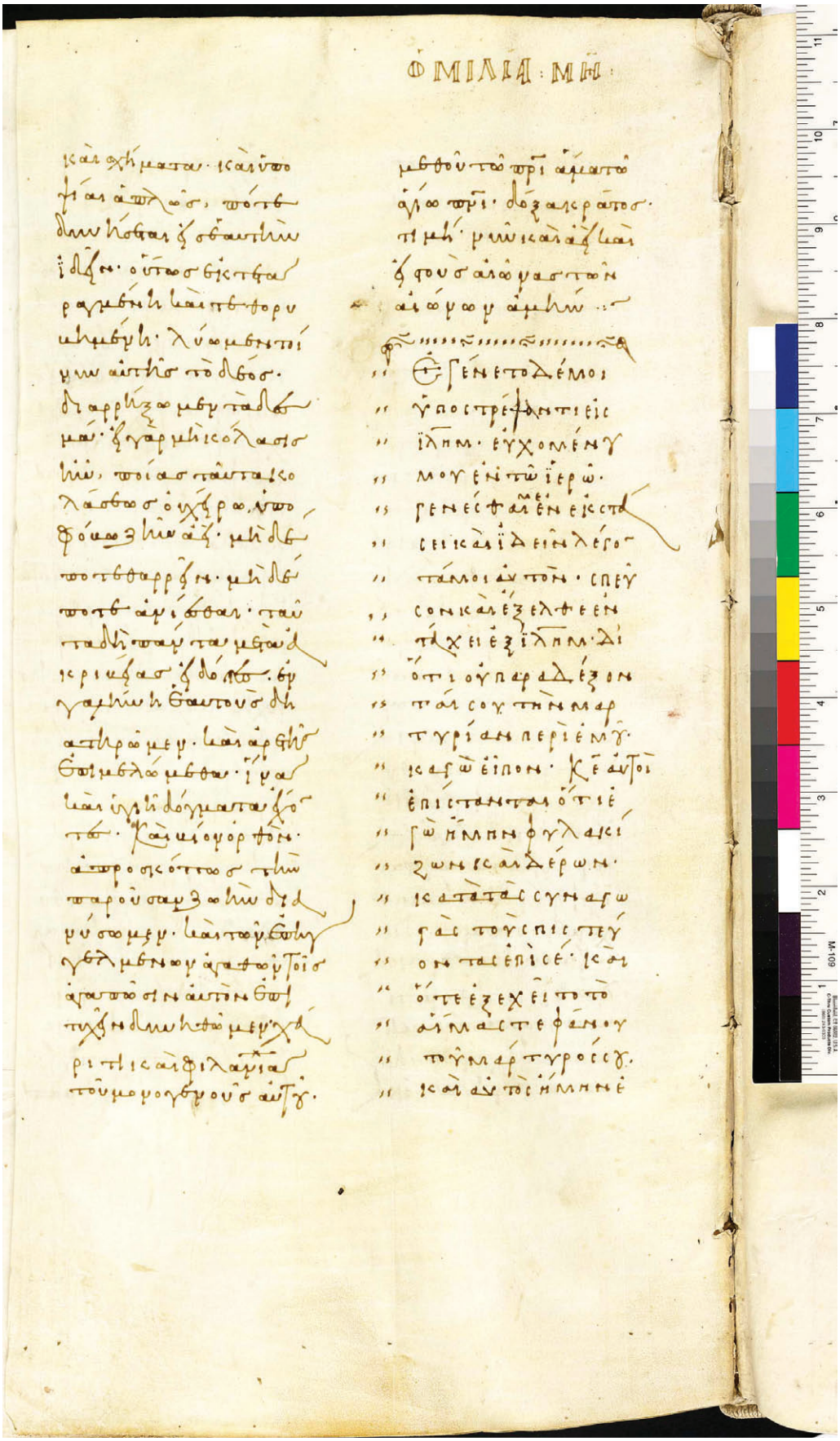

Plate 20: Mich. Ms. 14, fol. 368v. John Chrysostom, *Homily 47 on the Acts*.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*. E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

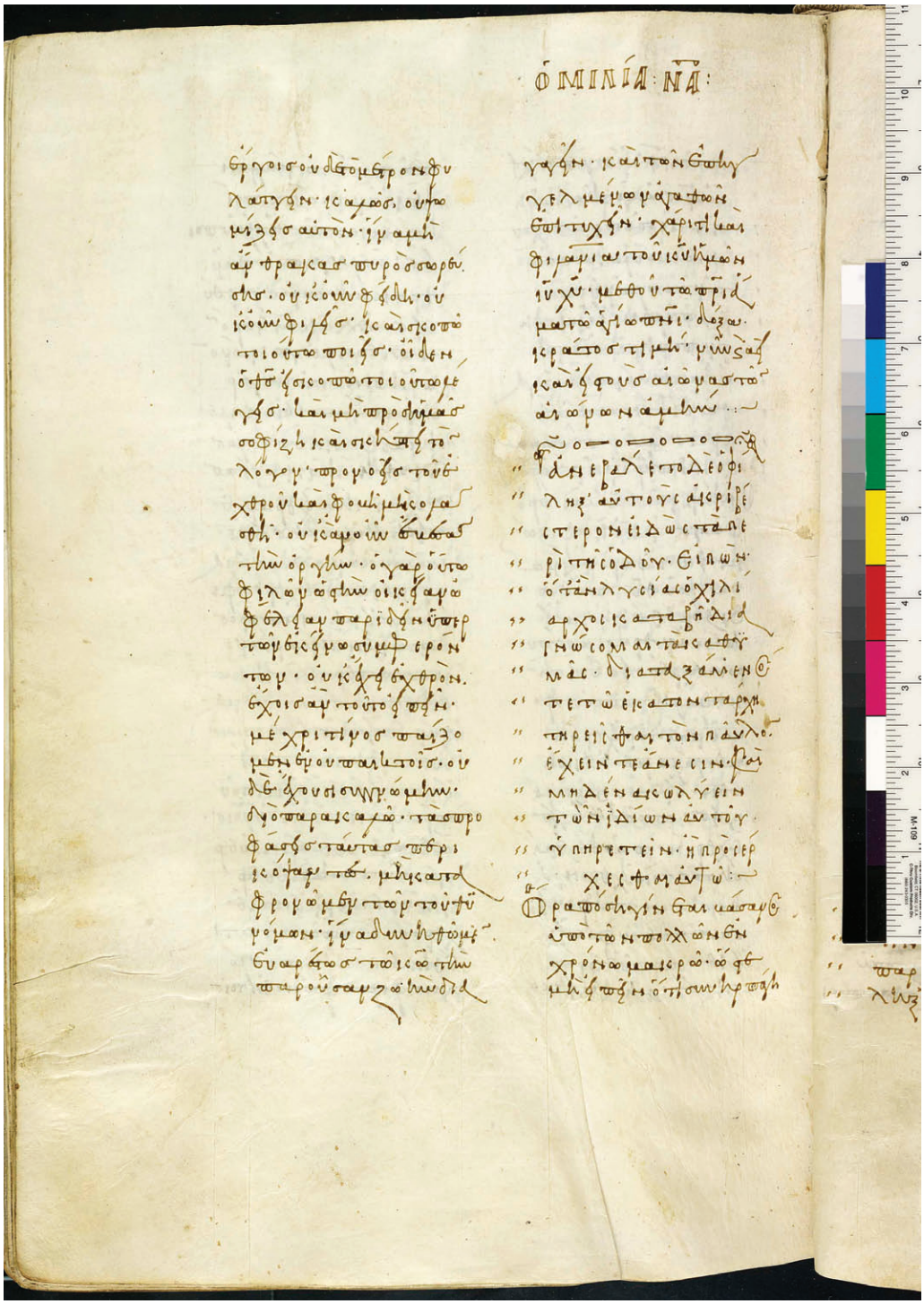

Plate 21: Mich. Ms. 14, fol. 389v. John Chrysostom, *Homily 50 on the Acts*.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*. E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

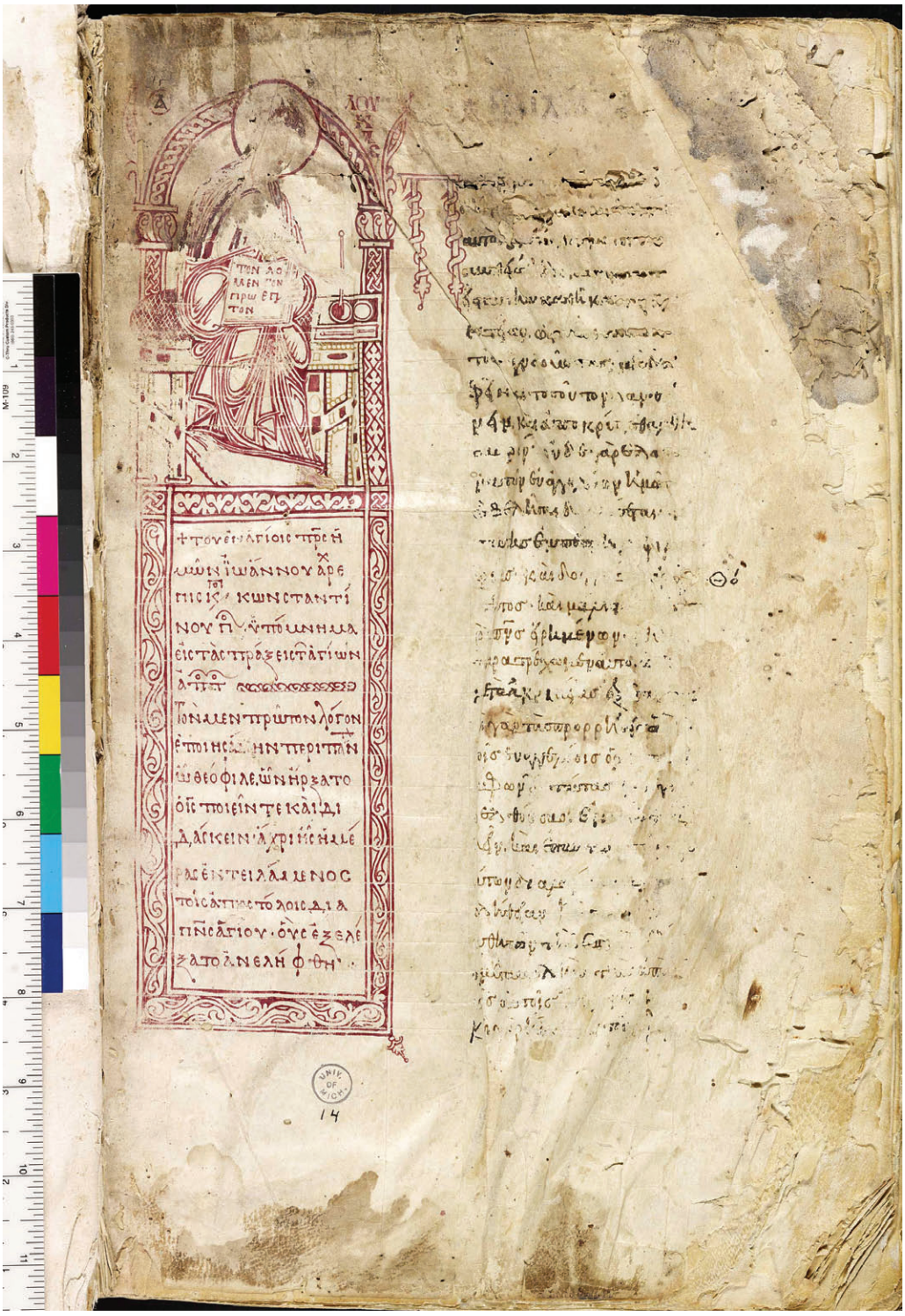

Plate 22: Mich. Ms. 14, fol. 1r. Opening headpiece to *Homilies on the Acts*.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*. E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

Plate 23: Mich. Ms. 14, fol. 1r (segment). The evangelist Luke.

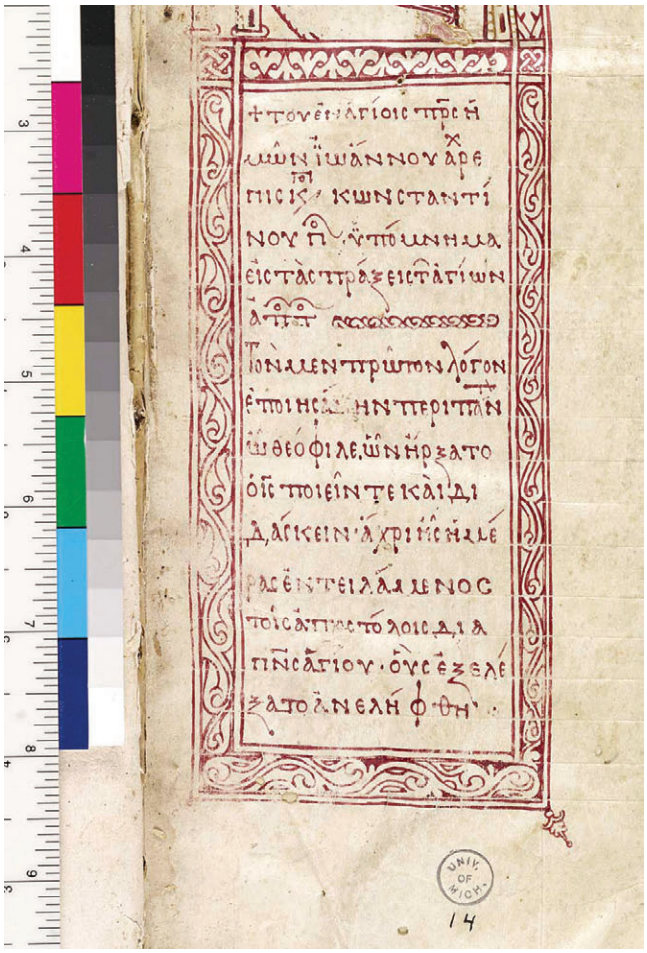

Plate 24: Mich. Ms. 14, fol. 1r (segment). Opening headpiece to *Homilies on the Acts*.

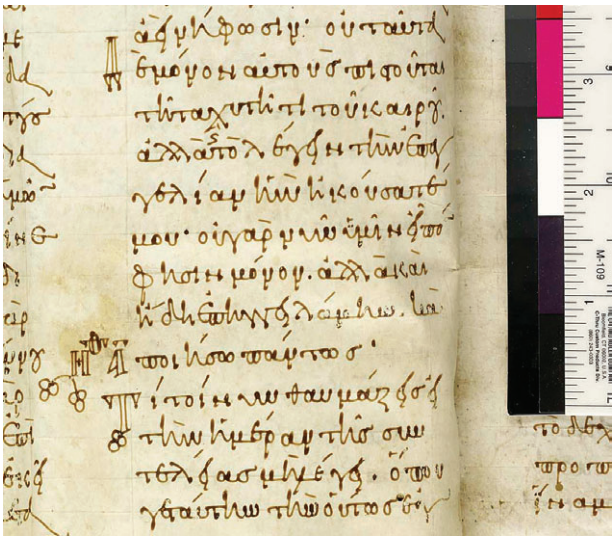

Plate 25: Mich. Ms. 14, fol. 8v (segment). Ornamented initials.

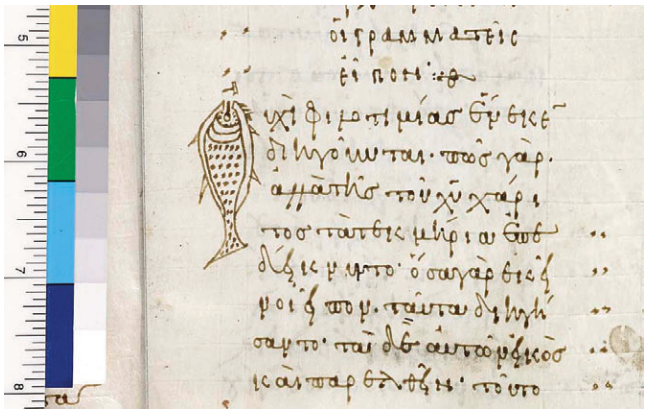

Plate 26: Mich. Ms. 14, fol. 75r (segment). Initial omicron in the shape of a fish.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*. E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

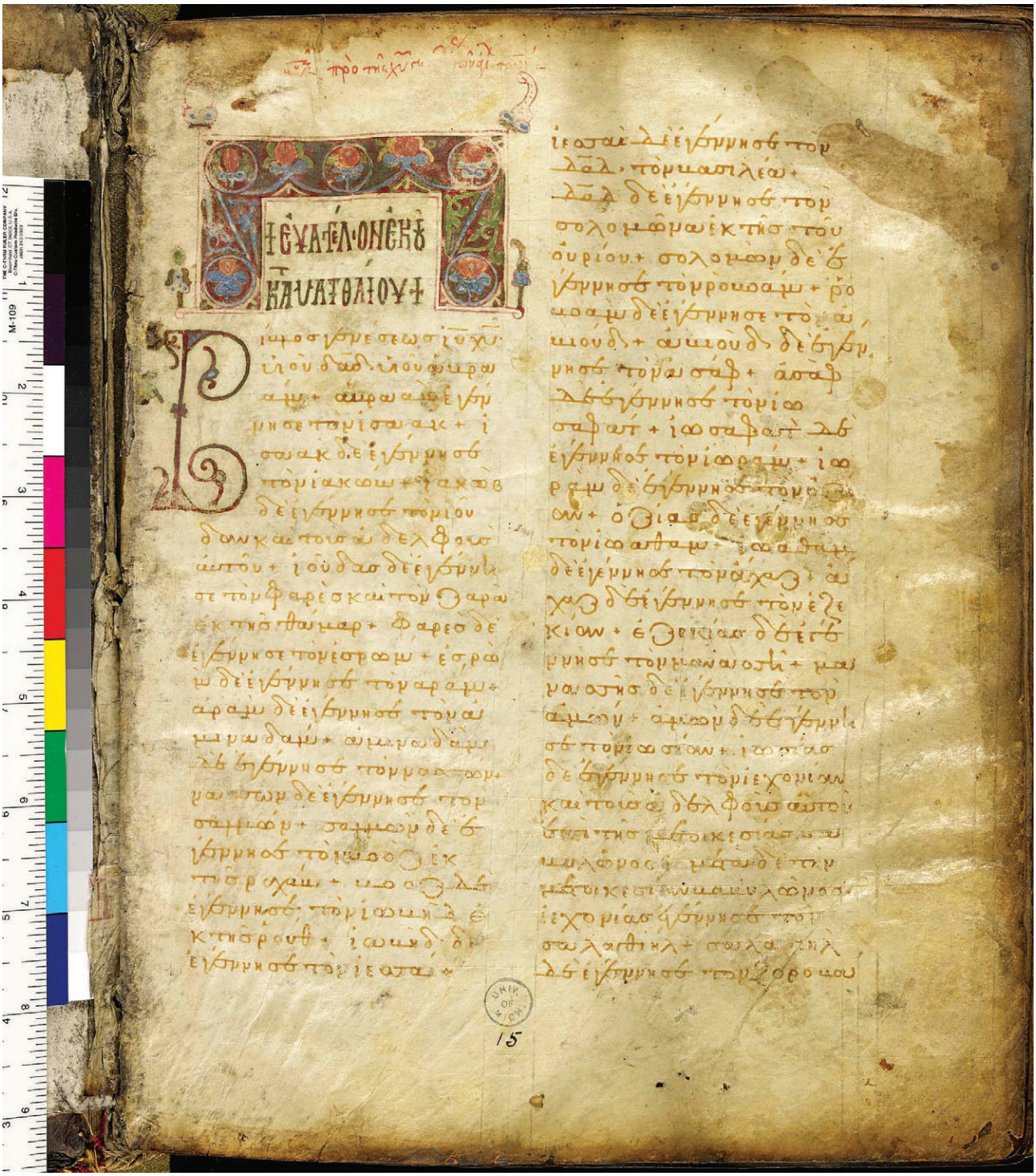

Plate 27: Mich. Ms. 15, fol. 1r. Headpiece for the Gospel of Matthew.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

Plate 28: Mich. Ms. 15, fol. 43r (upper part). Headpiece for the Gospel of Mark.

Plate 29: Mich. Ms. 15, fol. 72r (upper part). Headpiece for the Gospel of Luke.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*.
E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021.
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Plate 30: Mich. Ms. 16, fol. 6r. Headpiece for the Acts and Epistles.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*. E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

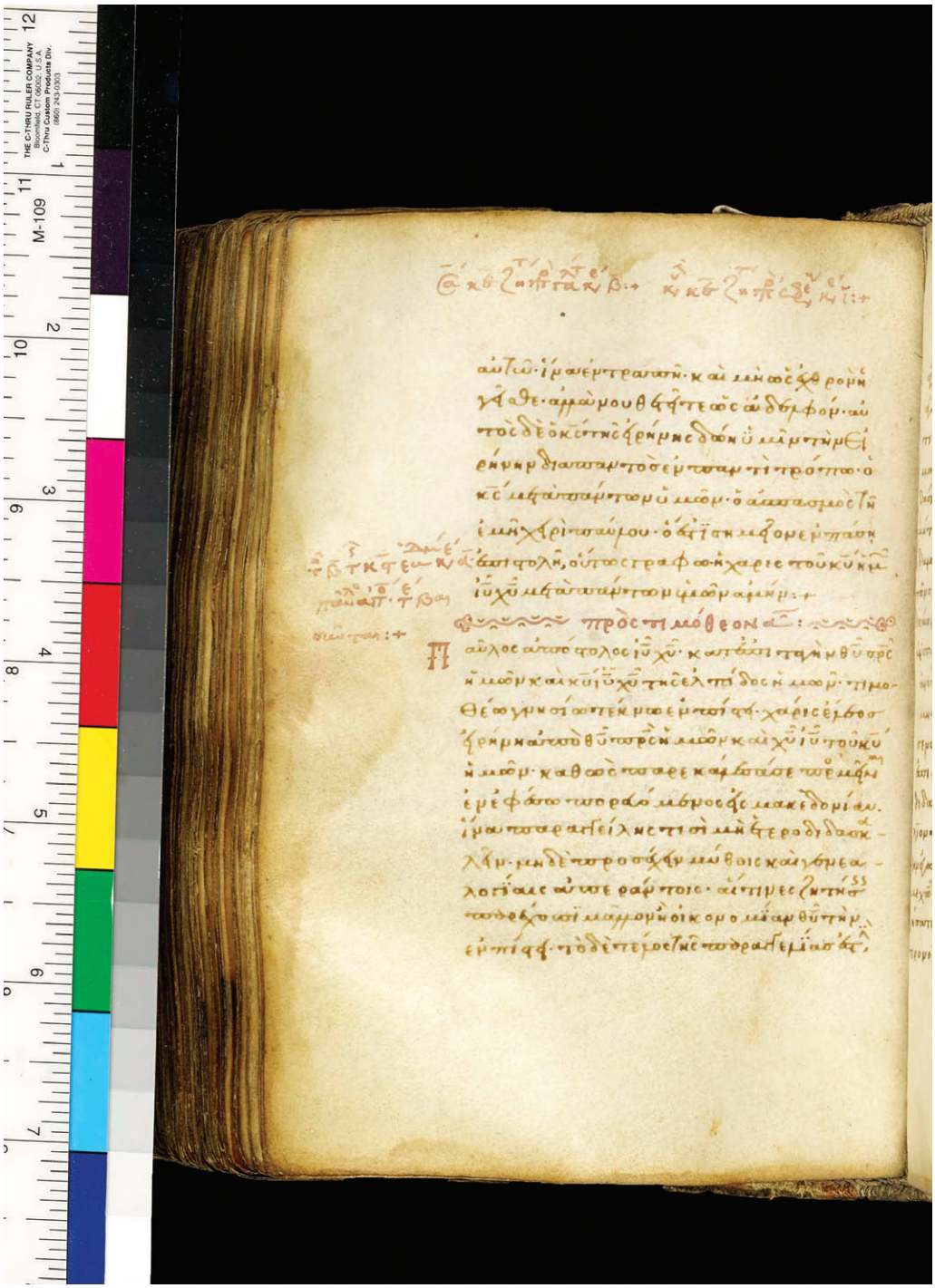

Plate 31: Mich. Ms. 16, fol. 241v. The First Epistle of Paul to Timothy.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

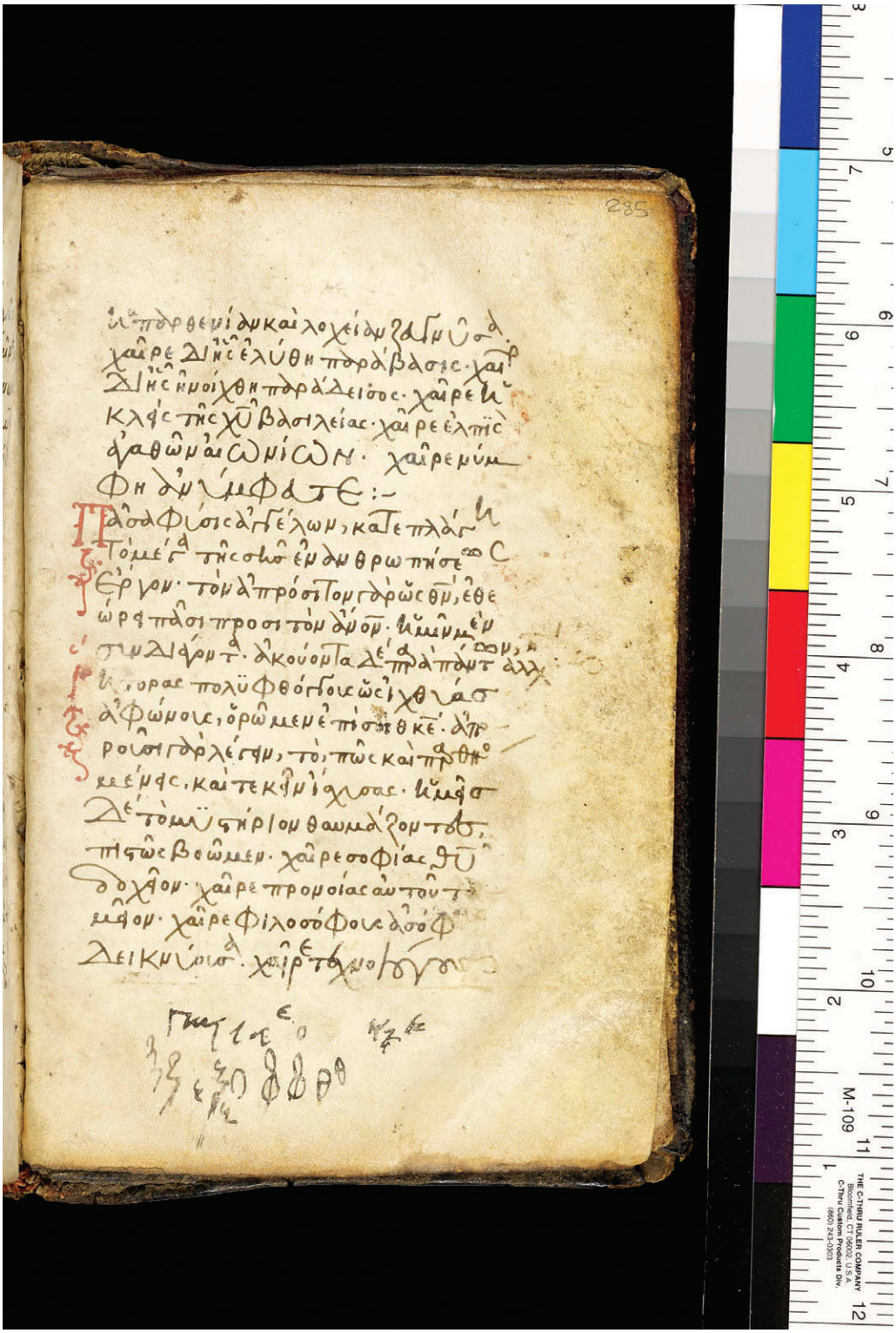

Plate 32: Mich. Ms. 16, fol. 285r. *Akathistos Hymn*.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*. E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

Plate 33: Mich. Ms. 17, fol. 1r. Opening headpiece to the Euchologion.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*. E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

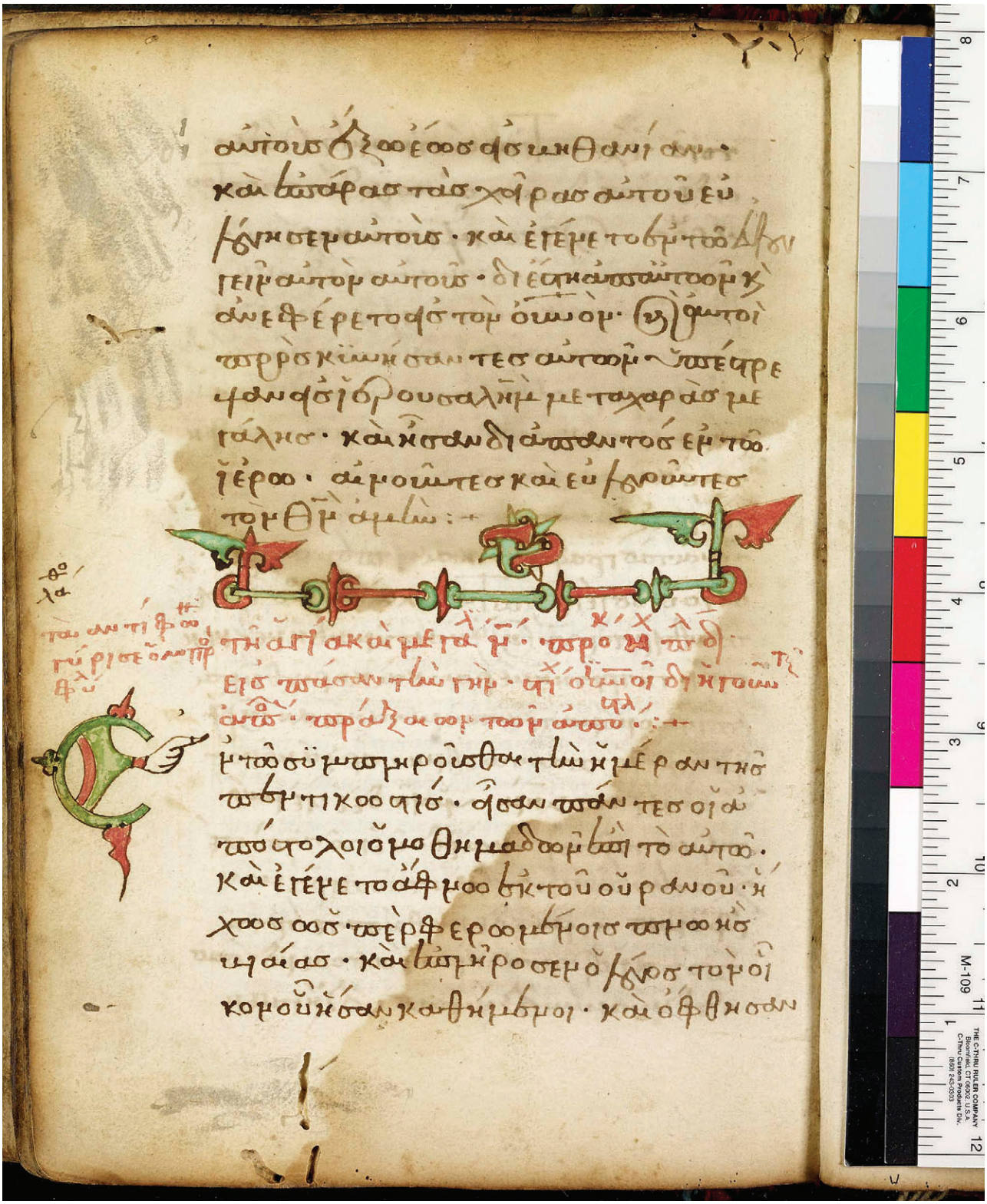

Plate 34: Mich. Ms. 17, fol. 107v. Headpiece for the readings for Holy Week.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*. E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

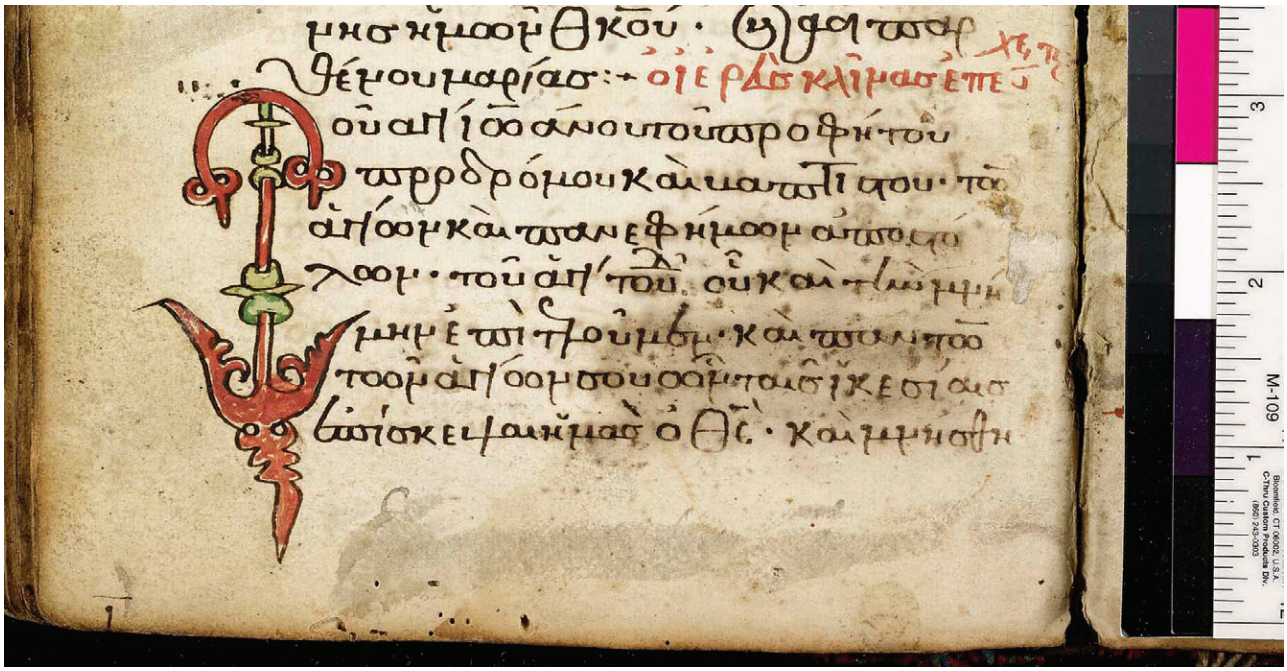

Plate 35: Mich. Ms. 17, fol. 78v (segment). Initial tau.

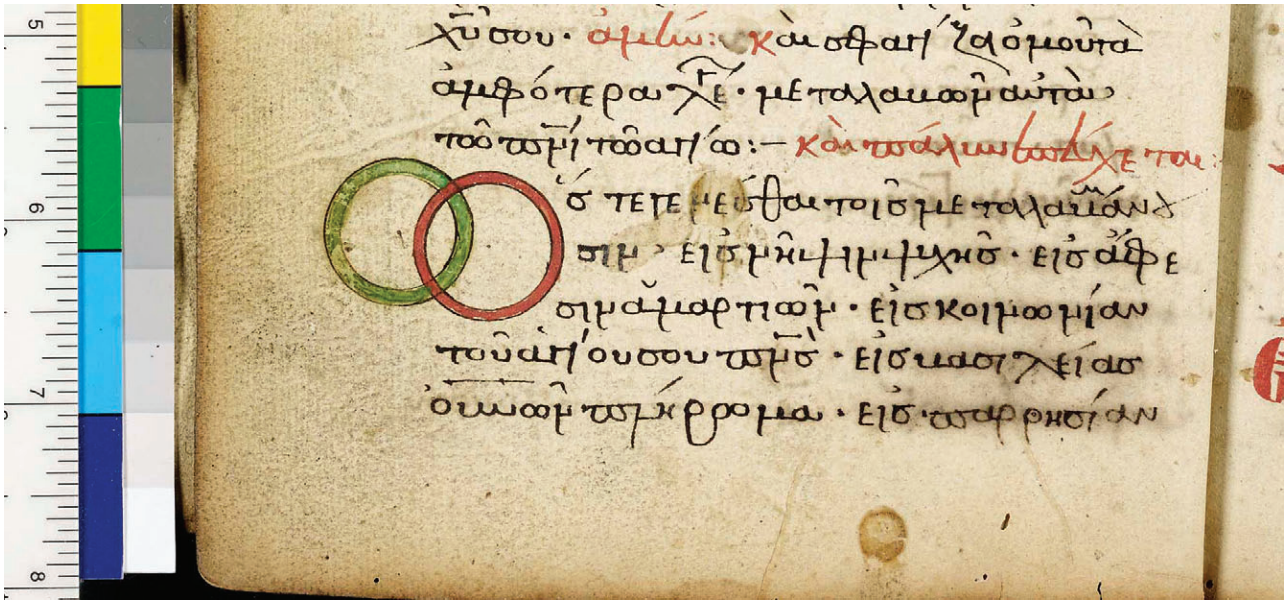

Plate 36: Mich. Ms. 17, fol. 34v (segment). Initial omega.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

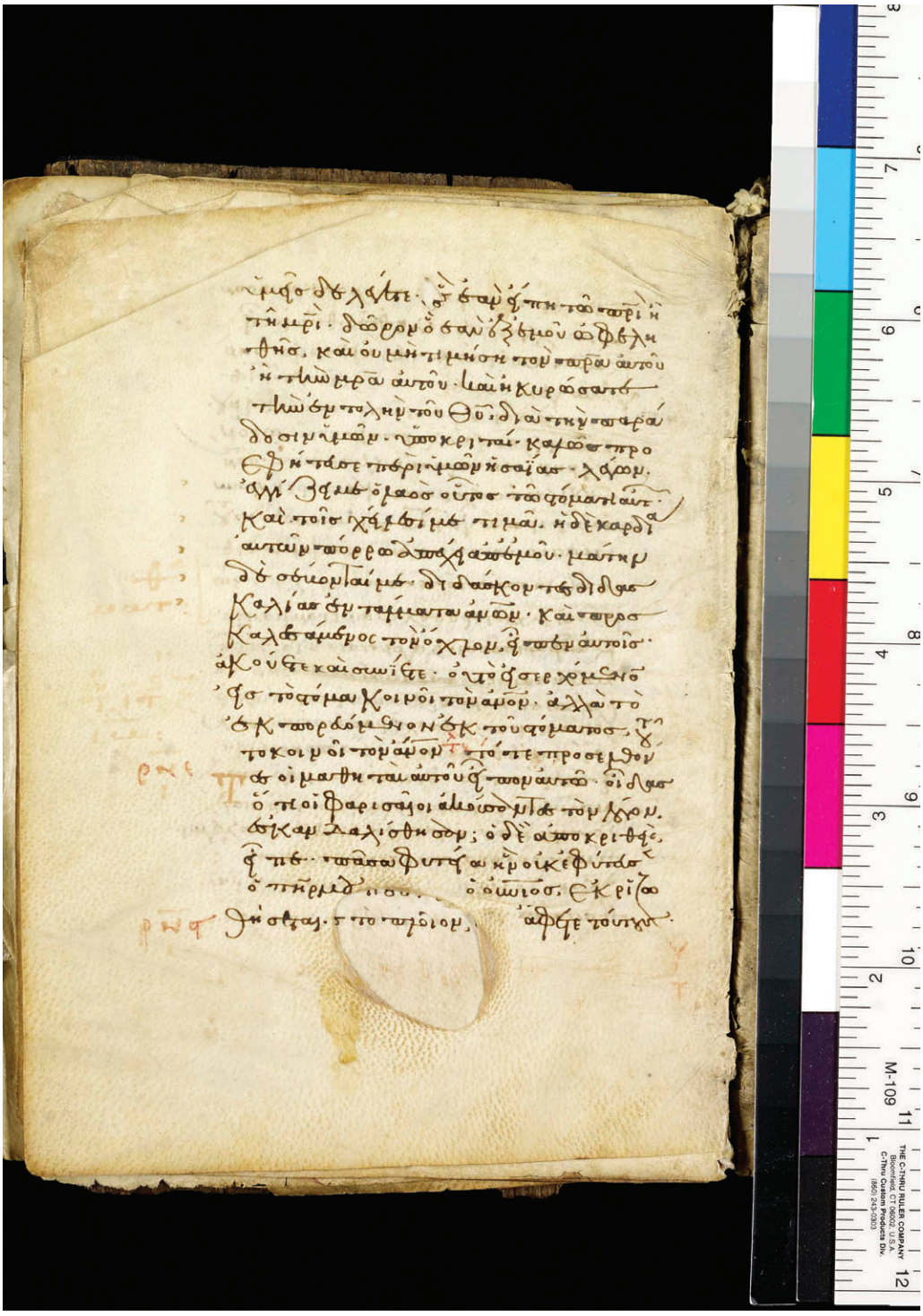

Plate 37: Mich. Ms. 18, fol. 9v. Gospel of Matthew.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*. E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

Plate 38: Mich. Ms. 18, fol. 42r. Headpiece for the Gospel of Mark.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

Plate 39: Mich. Ms. 18, fol. 1v. The evangelist John.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021.
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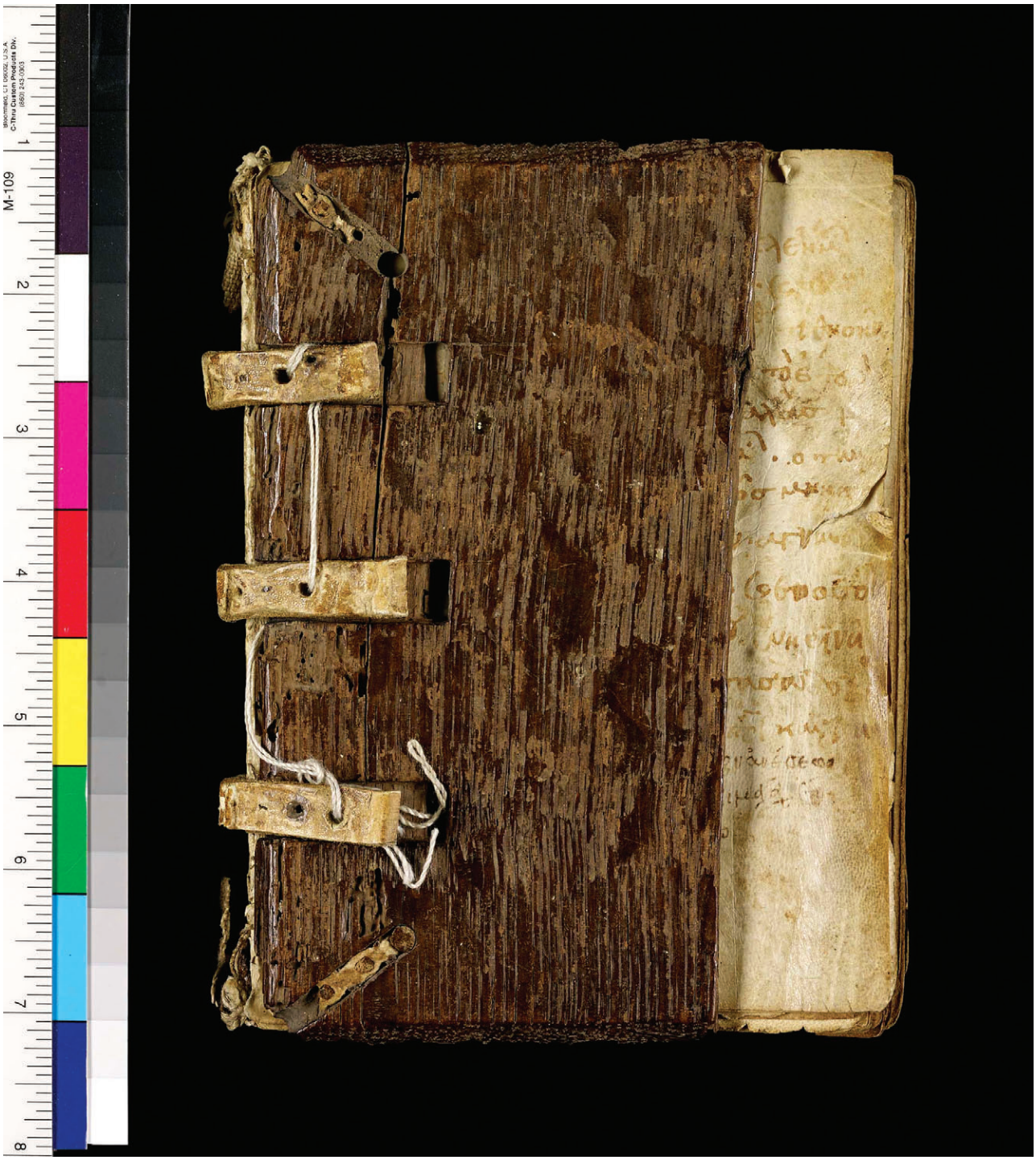

Plate 40: Mich. Ms. 18, front cover.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*. E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021.
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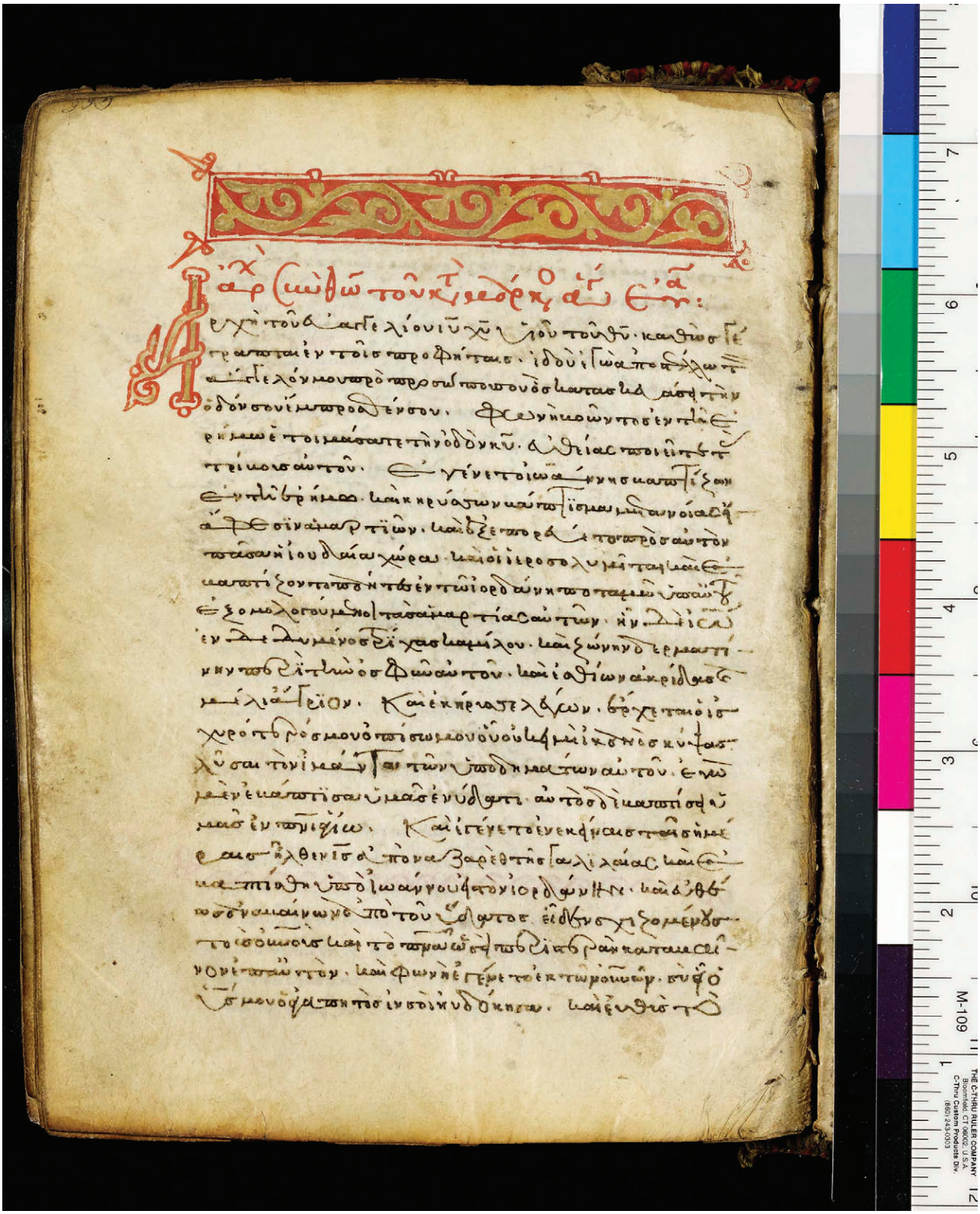

Plate 41: Mich. Ms. 19, fol. 41v. Headpiece for the Gospel of Mark.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

Plate 42: Mich. Ms. 19, fol. 108v. Headpiece for the Gospel of John.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*. E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

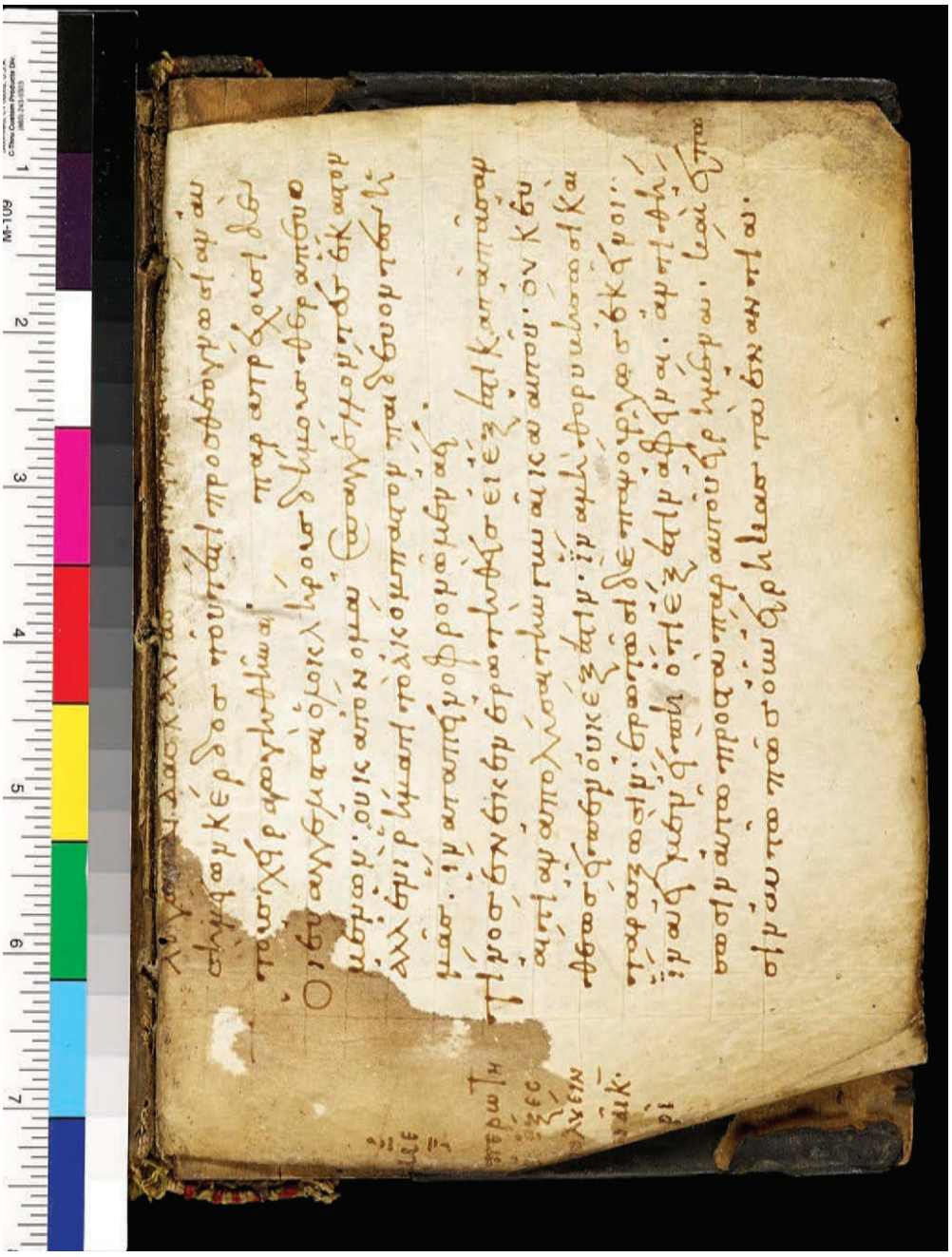

Plate 43: Mich. Ms. 19, fol. 1v (flyleaf). John Chrysostom, *Homily 62 on the Gospel of Matthew* (fragment).

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

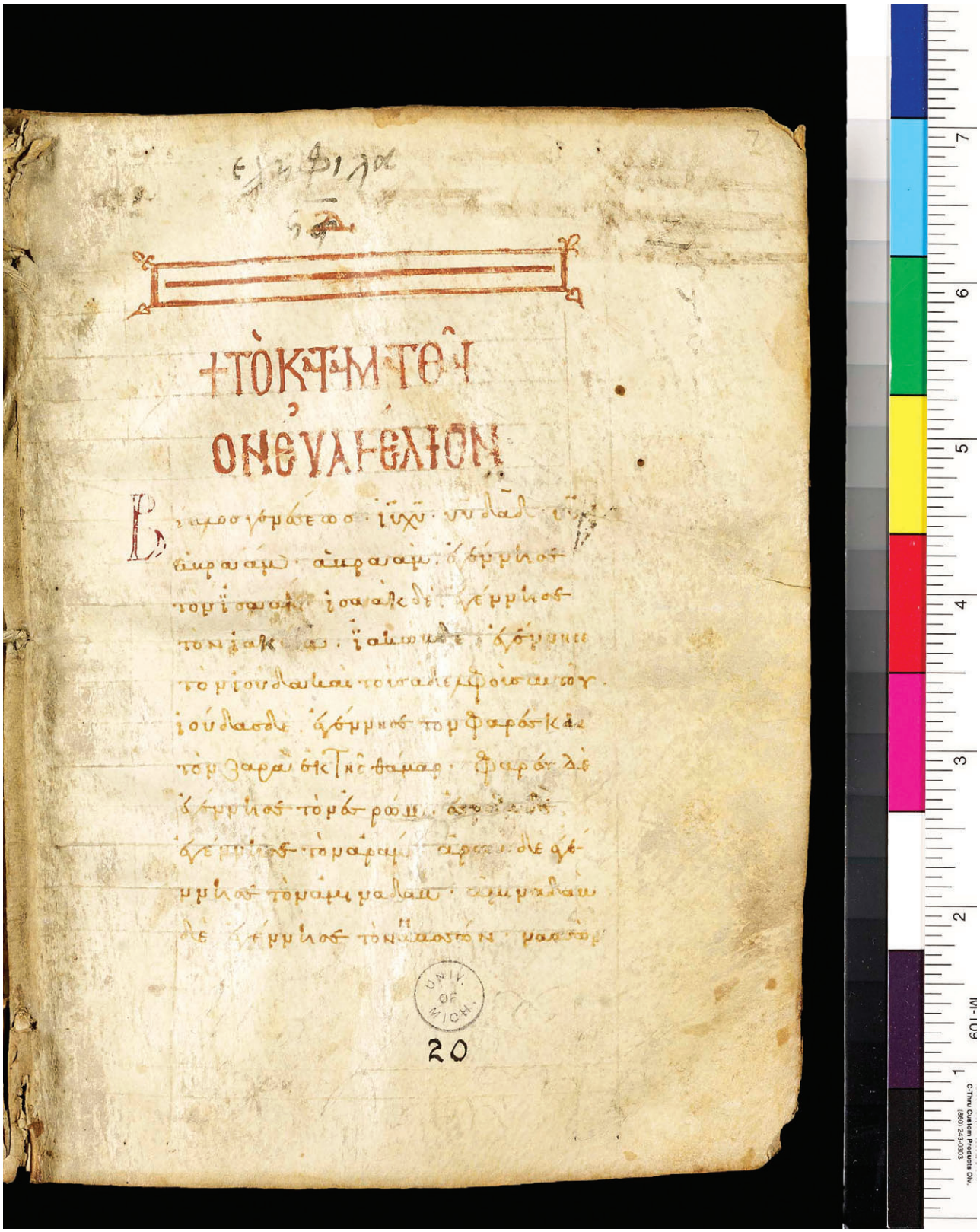

Plate 44: Mich. Ms. 20, fol. 7r. Beginning of the Gospel of Matthew.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*. E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

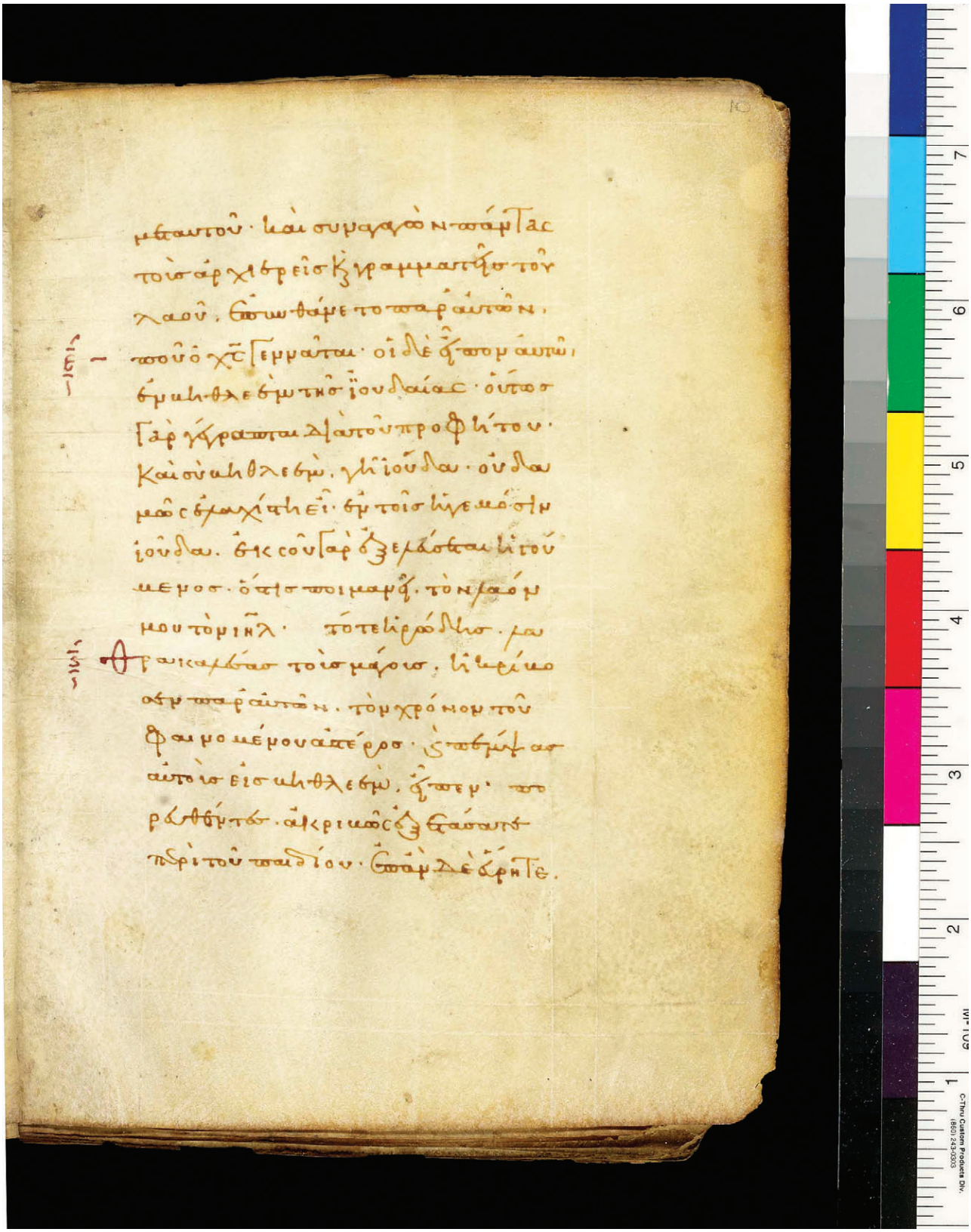

Plate 45: Mich. Ms. 20, fol. 10r. Gospel of Matthew.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

Plate 46: Mich. Ms. 21, fol. 73r. Headpiece for the Gospel of Mark.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

Plate 47: Mich. Ms. 21, sewing inside the front cover.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*. E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

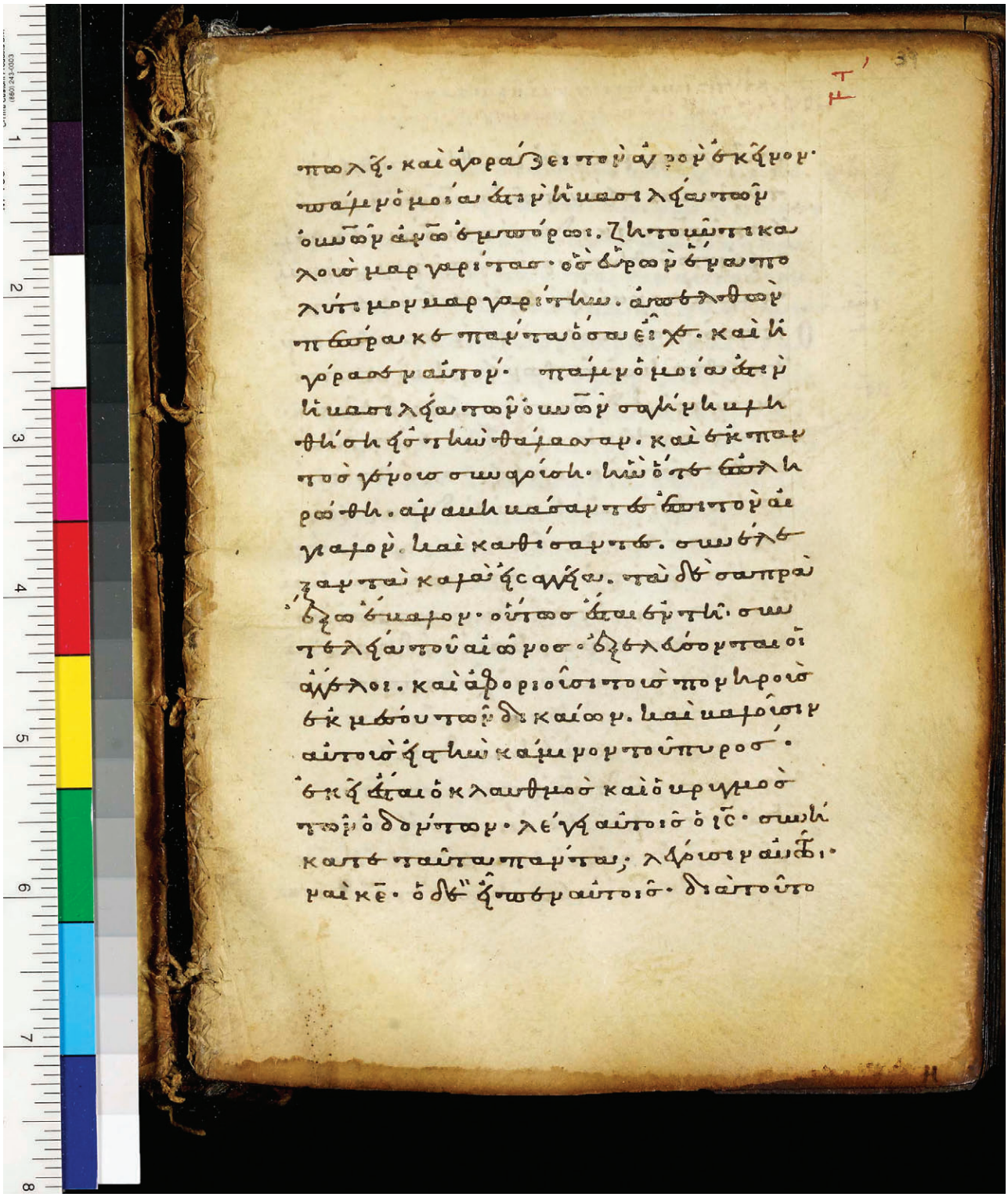

Plate 48: Mich. Ms. 22, fol. 39r. Gospel of Matthew.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

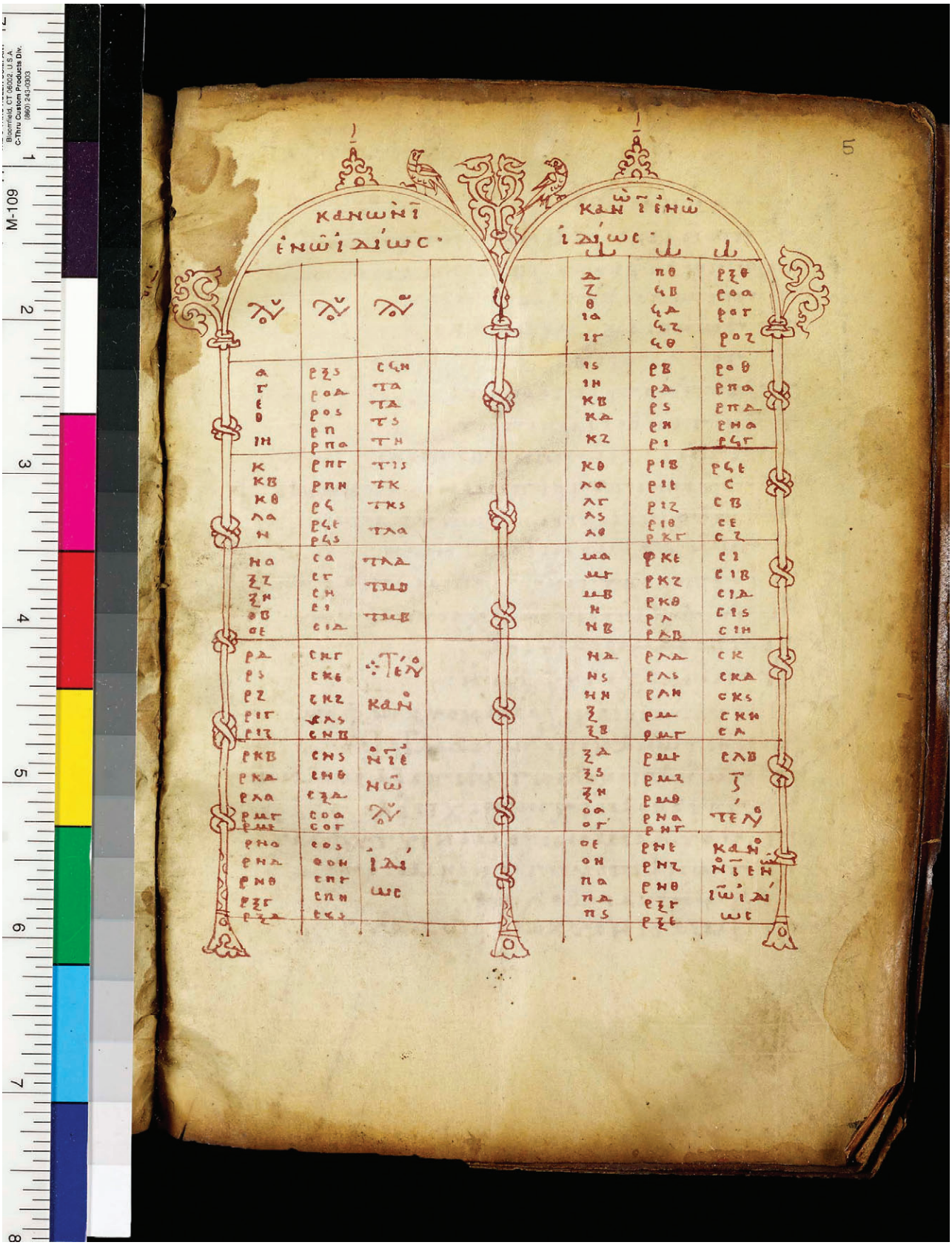

Plate 49: Mich. Ms. 22, fol. 5r. Canon table X.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*. E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021.
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Plate 50: Mich. Ms. 22, fol. 83v. The evangelist Mark.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*. E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

Plate 51: Mich. Ms. 22, fol. 133v. The evangelist Luke.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*. E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

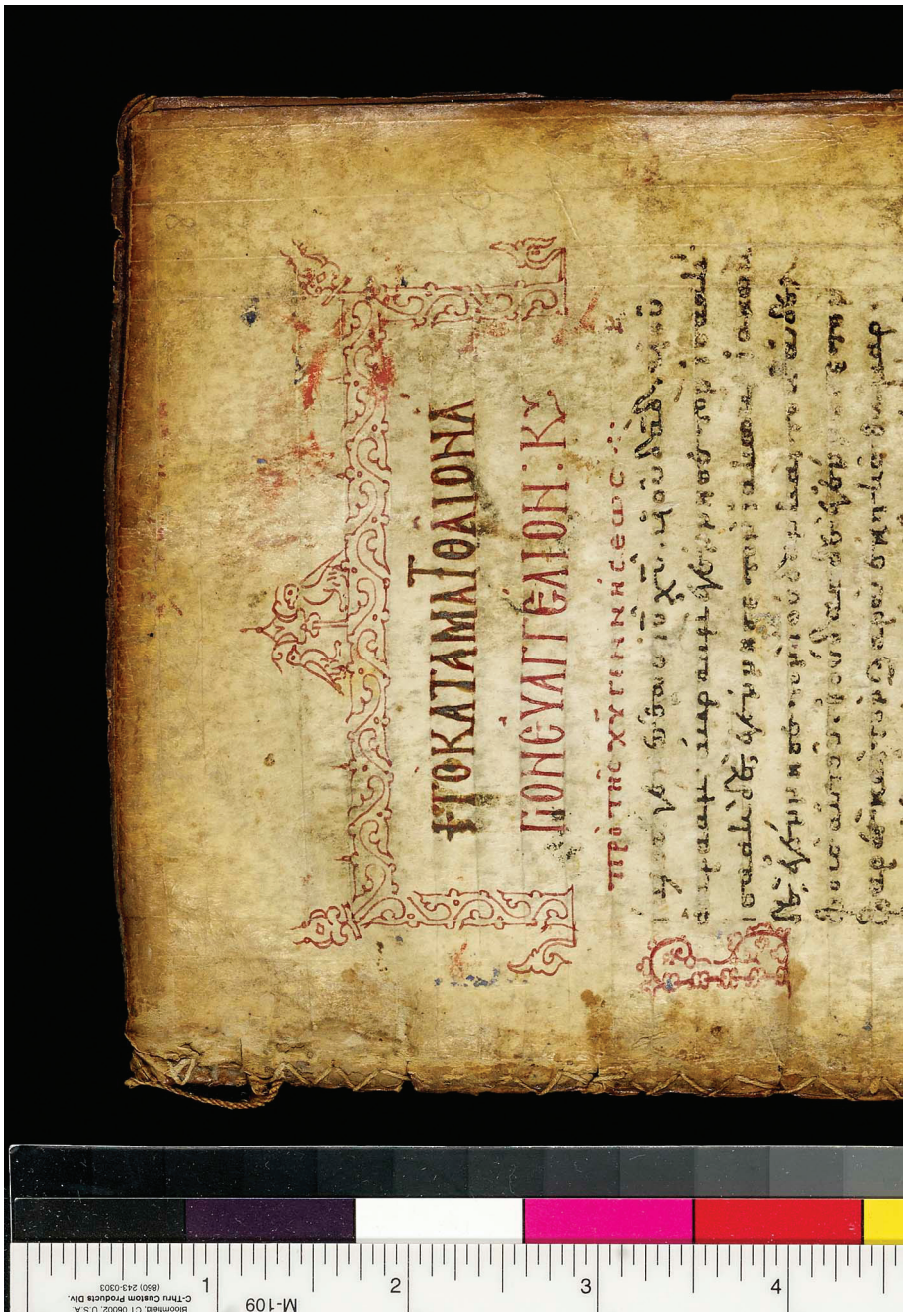

Plate 52: Mich. Ms. 22, fol. 8r (upper part). Headpiece for the Gospel of Matthew.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*. E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

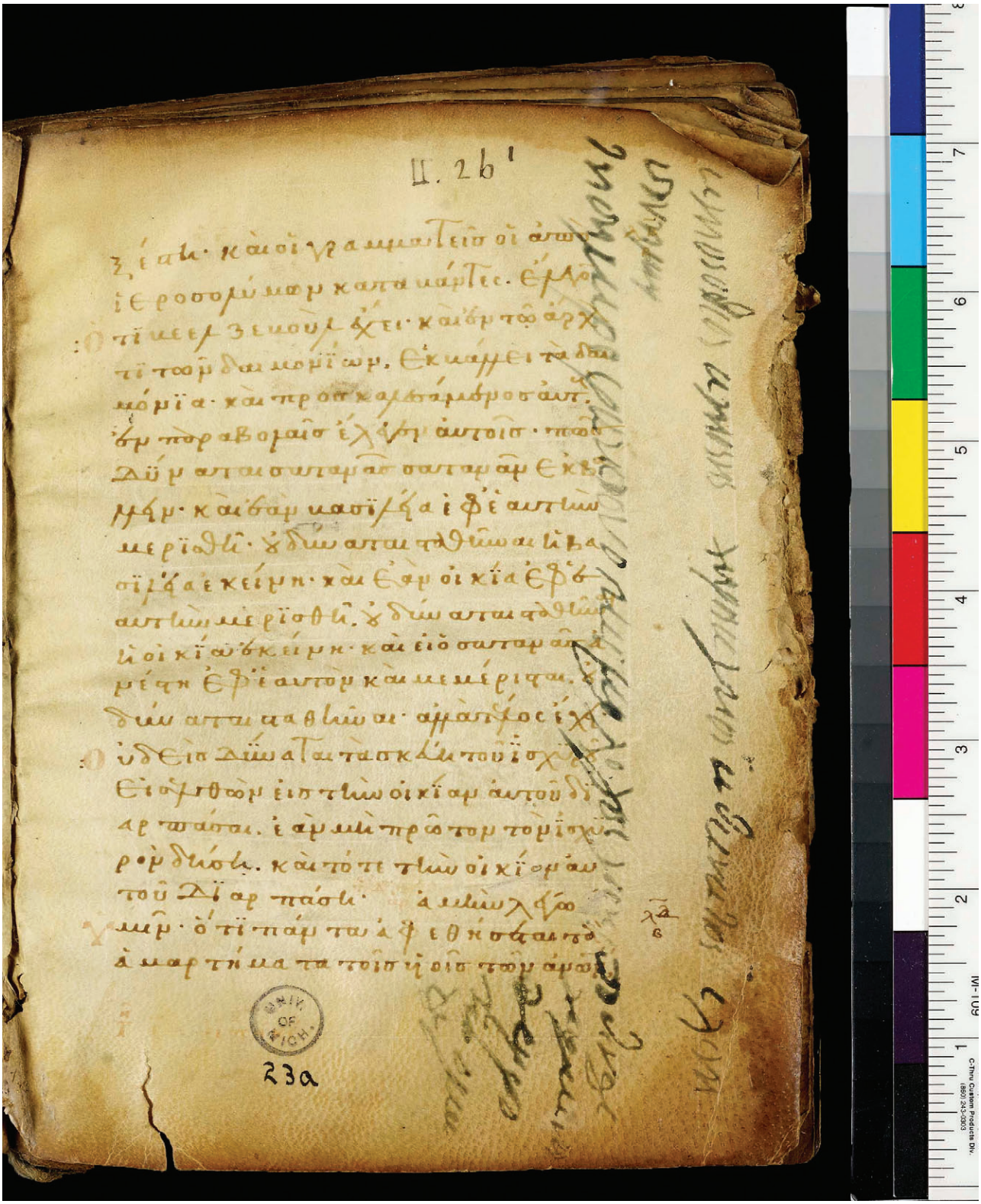

Plate 53: Mich. Ms. 23a, fol. 1r. Gospel of Mark.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*. E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

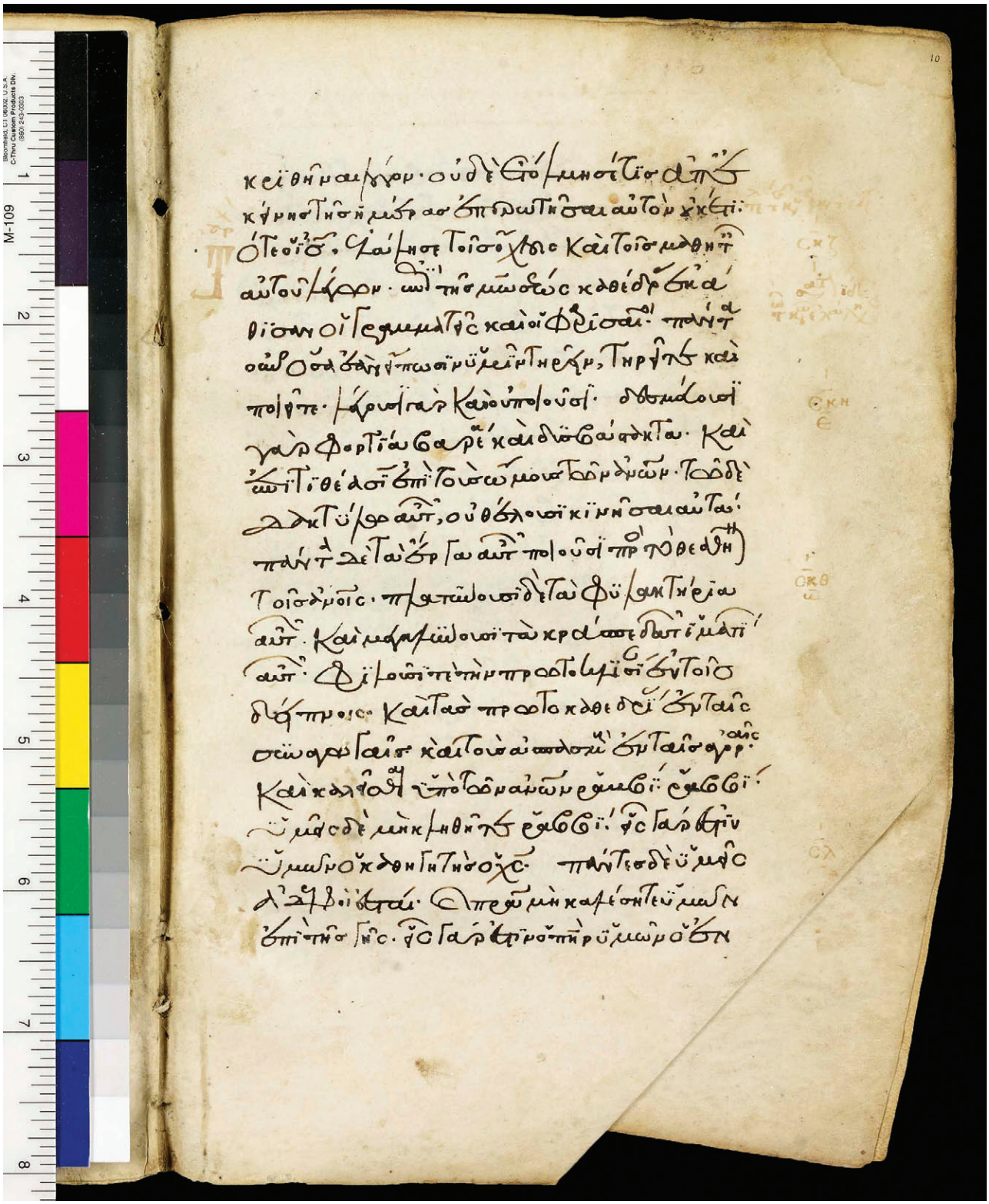

Plate 54: Mich. Ms. 23b, fol. 10r. Gospel of Matthew.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

Plate 55: Mich. Ms. 24, fol. 1r. Euthymios Zigabenos, *Panoplia Dogmatica* (excerpt).

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*. E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

Plate 56: Mich. Ms. 24, fol. 8r. Headpiece for the Gospel of Matthew.

Plate 57: Mich. Ms. 24, fol. 115r. Headpiece for the Gospel of John.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

Plate 58: Mich. Ms. 24, front cover.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*. E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021.
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Plate 59: Mich. Ms. 24, endbands.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021.
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Plate 60: Mich. Ms. 25, fol. 2r. Headpiece for the Gospel of Matthew.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021.
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Plate 61: Mich. Ms. 25, fol. 1v. The evangelist Matthew.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*. E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

Plate 62: Mich. Ms. 25, fol. 197v. The evangelist John.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*. E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021.
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Plate 63: Mich. Ms. 26, fol. 8r. Headpiece for the Gospel of Matthew.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021.
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Plate 64: Mich. Ms. 26, fol. 130v. The evangelist Luke.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*. E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021.
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Plate 65: Mich. Ms. 26, front cover.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*. E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021.
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Plate 66: Mich. Ms. 26, spine.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*. E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

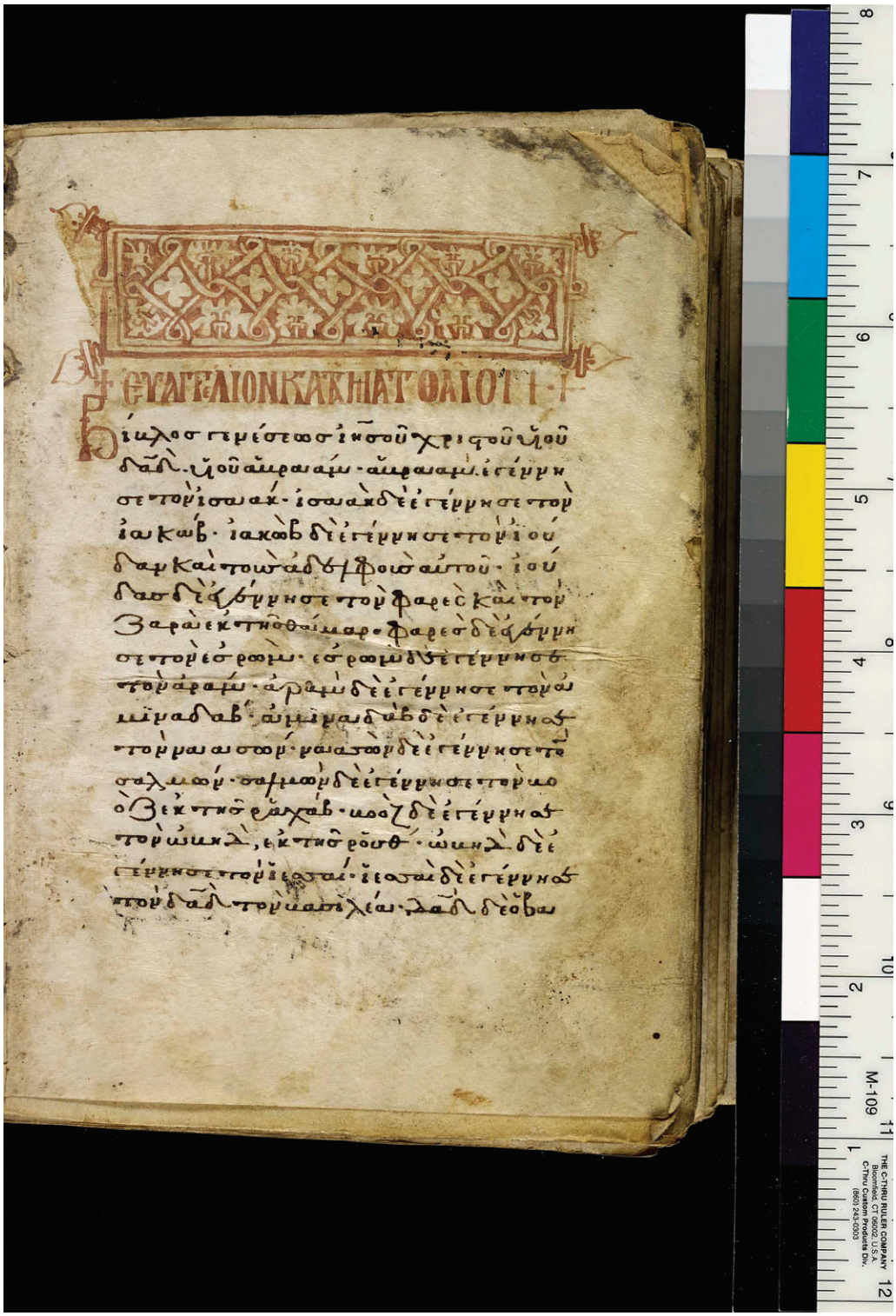

Plate 67: Mich. Ms. 27, fol. 2r. Headpiece for the Gospel of Matthew.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

Plate 68: Mich. Ms. 27, fol. 221v. The evangelist John.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*. E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

Plate 69: Mich. Ms. 27, spine.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021.
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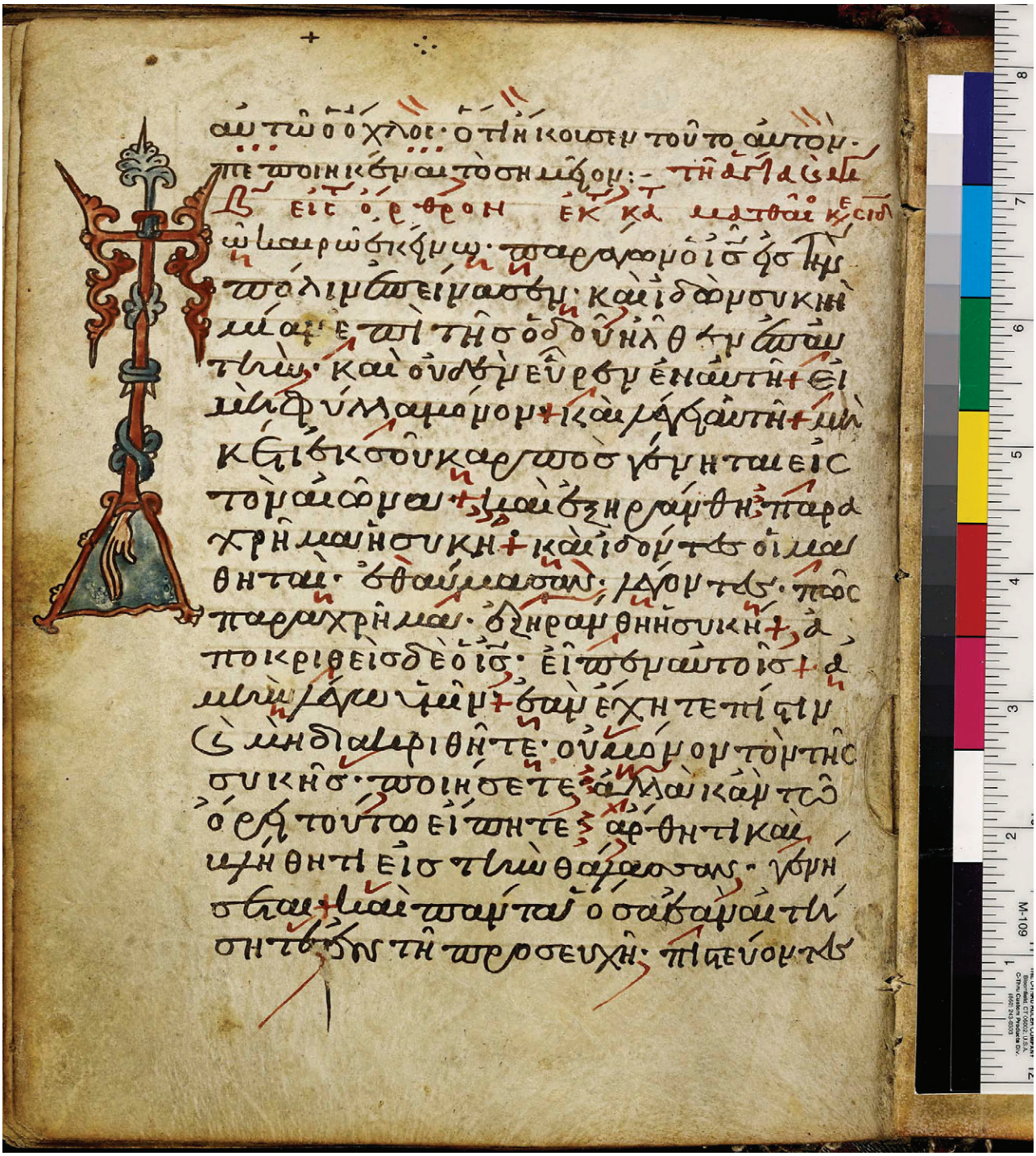

Plate 70: Mich. Ms. 28, fol. 146v. Initial tau for the lectionary of the Gospels.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

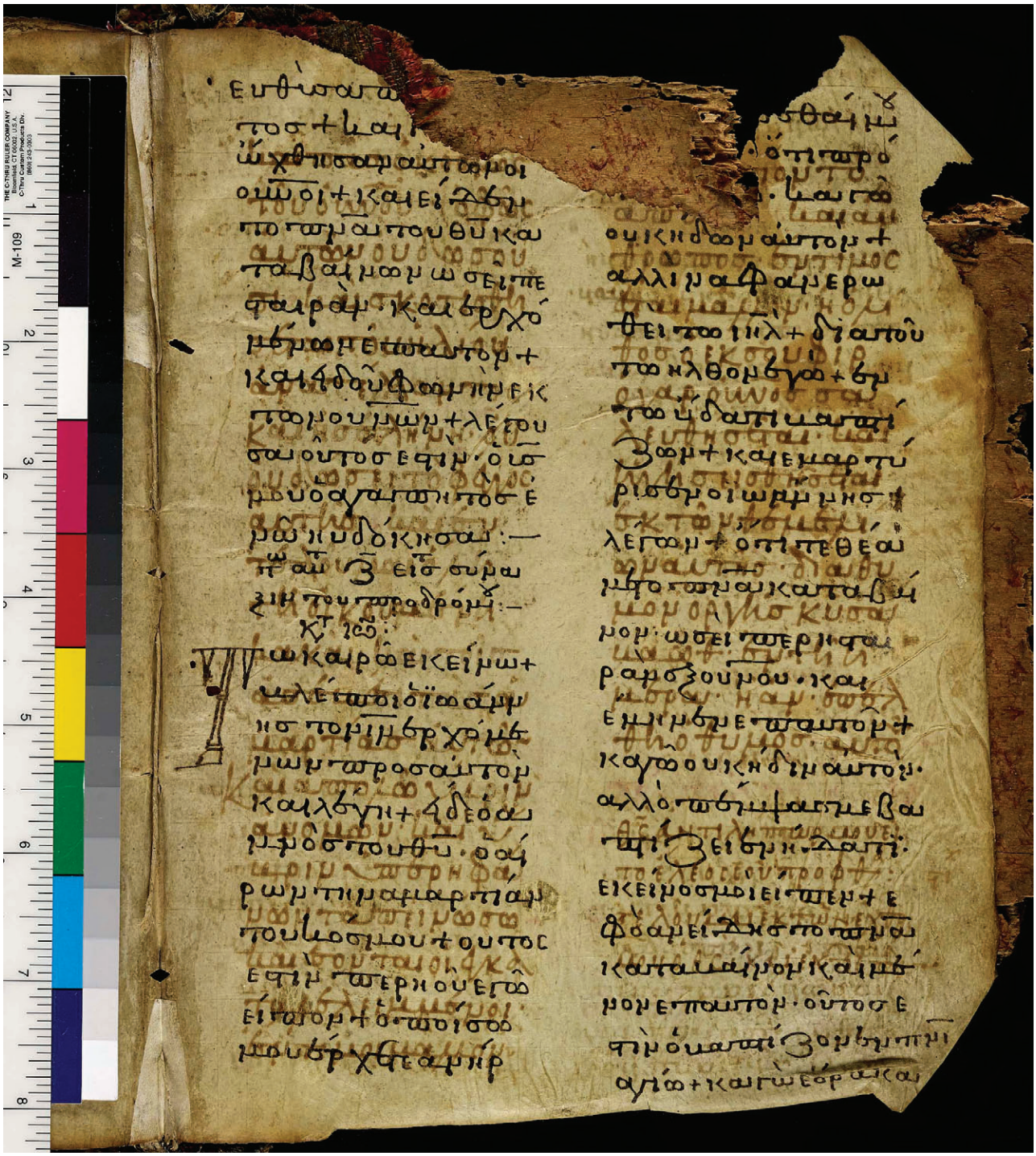

Plate 71: Mich. Ms. 28, fol. 220r. Lectionary of the Gospels (upper text) and Old Testament (underlying text).

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

Plate 72: Mich. Ms. 28. Lectionary of the Gospels, remnants of a miniature.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*. E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

Plate 73: Mich. Ms. 28, fol. 93v (segment). Initial tau.

Plate 74: Mich. Ms. 28, fol. 111v (segment). Initial tau.

Plate 75: Mich. Ms. 28, fol. 199v (segment). Initial omicron in the shape of a fish.

Plate 76: Mich. Ms. 28, fol. 61v (segment). Initial epsilon in the shape of a blessing hand.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

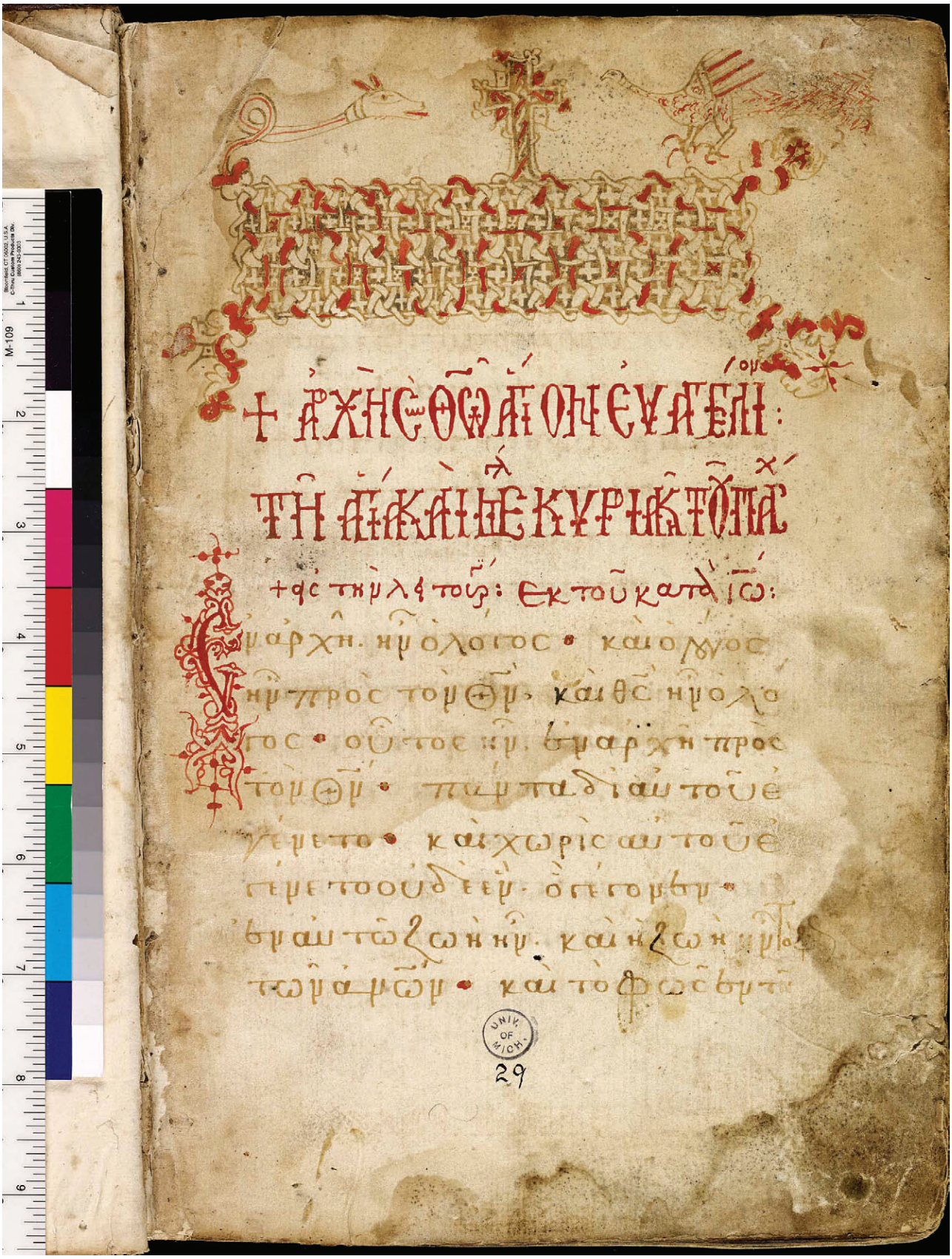

Plate 77: Mich. Ms. 29, fol. 1r. Opening headpiece for the lectionary of the Gospels.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*. E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

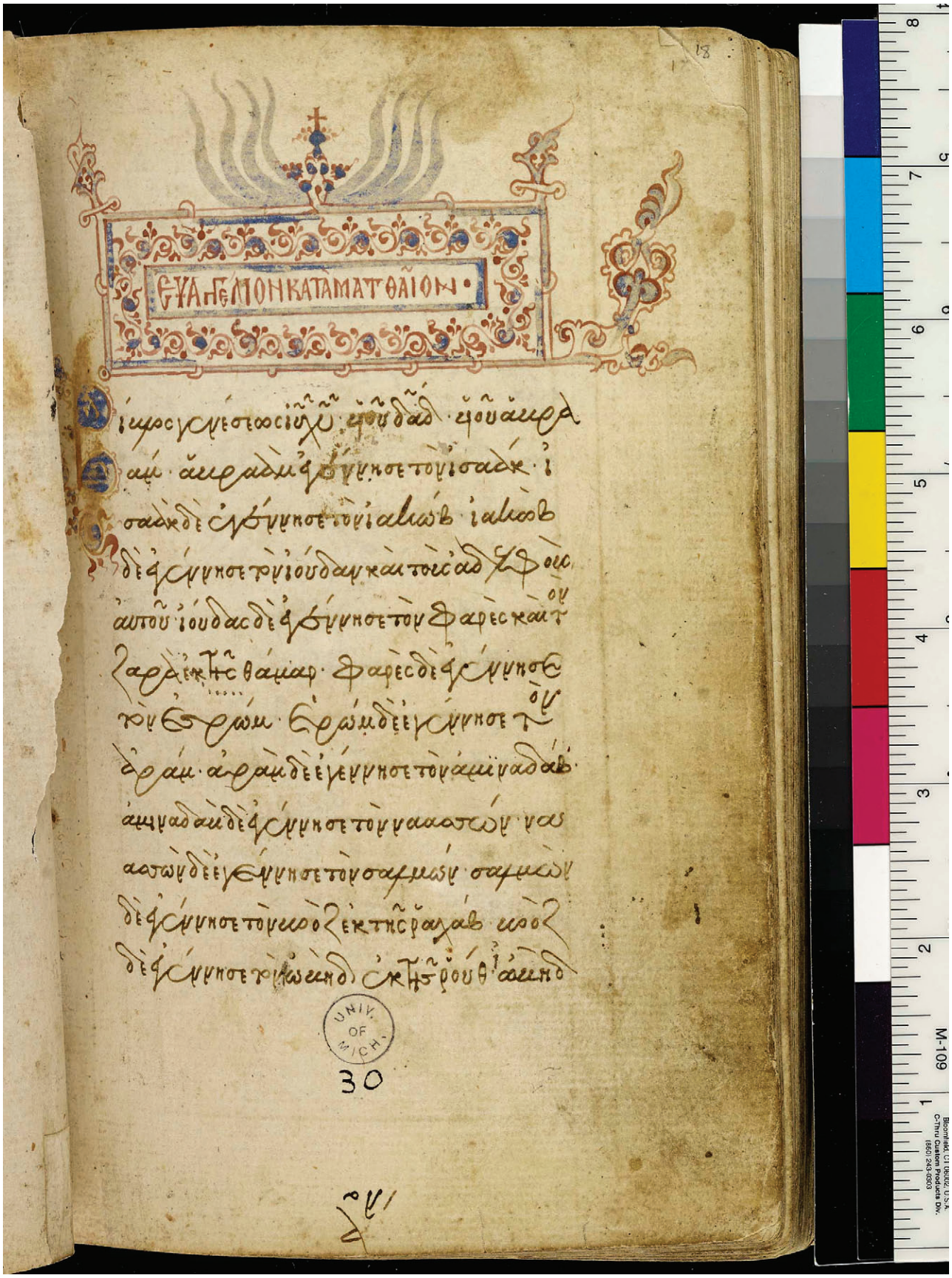

Plate 78: Mich. Ms. 30, fol. 17r. Headpiece for the Gospel of Matthew.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*. E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

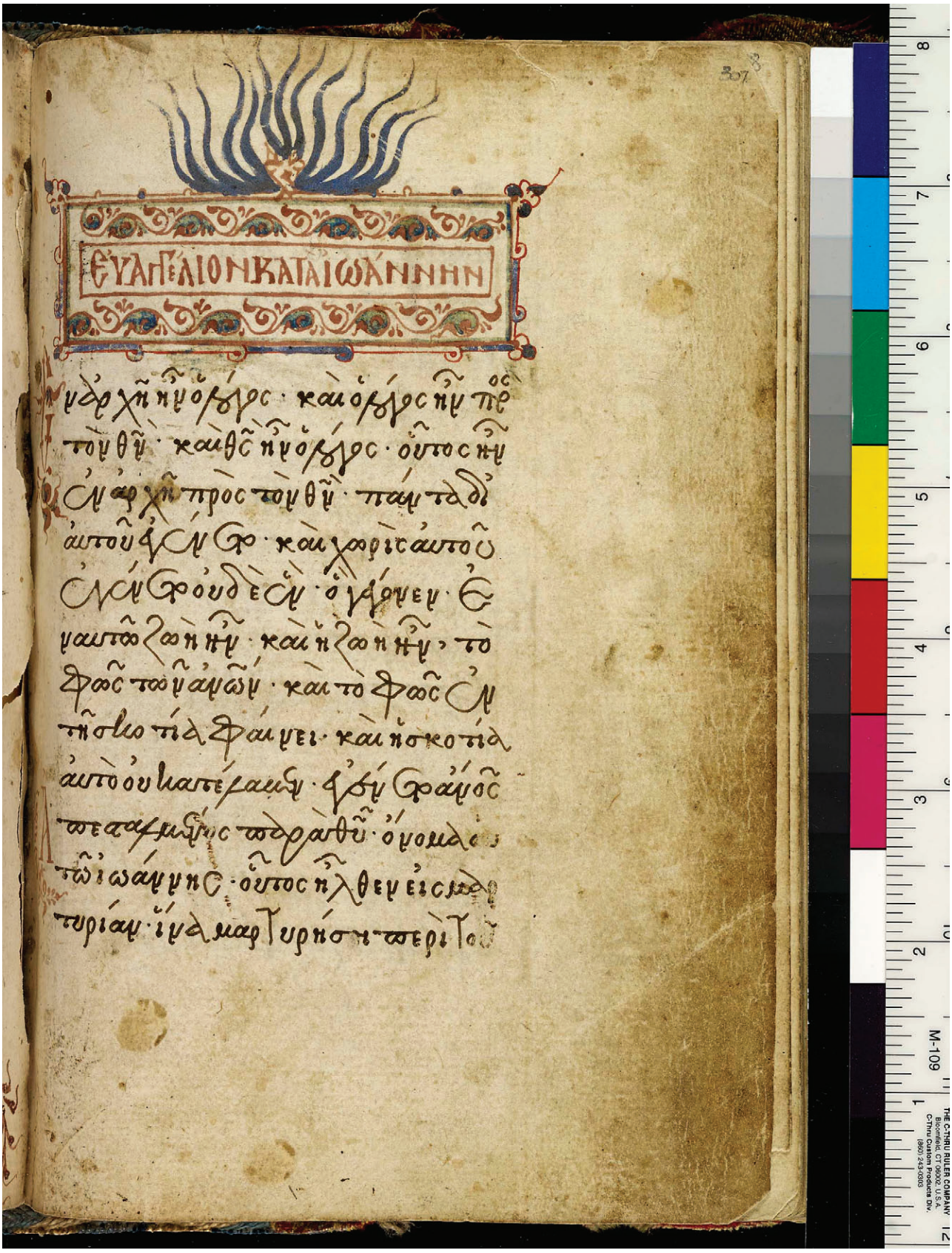

Plate 79: Mich. Ms. 30, fol. 307r. Headpiece for the Gospel of John.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*. E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

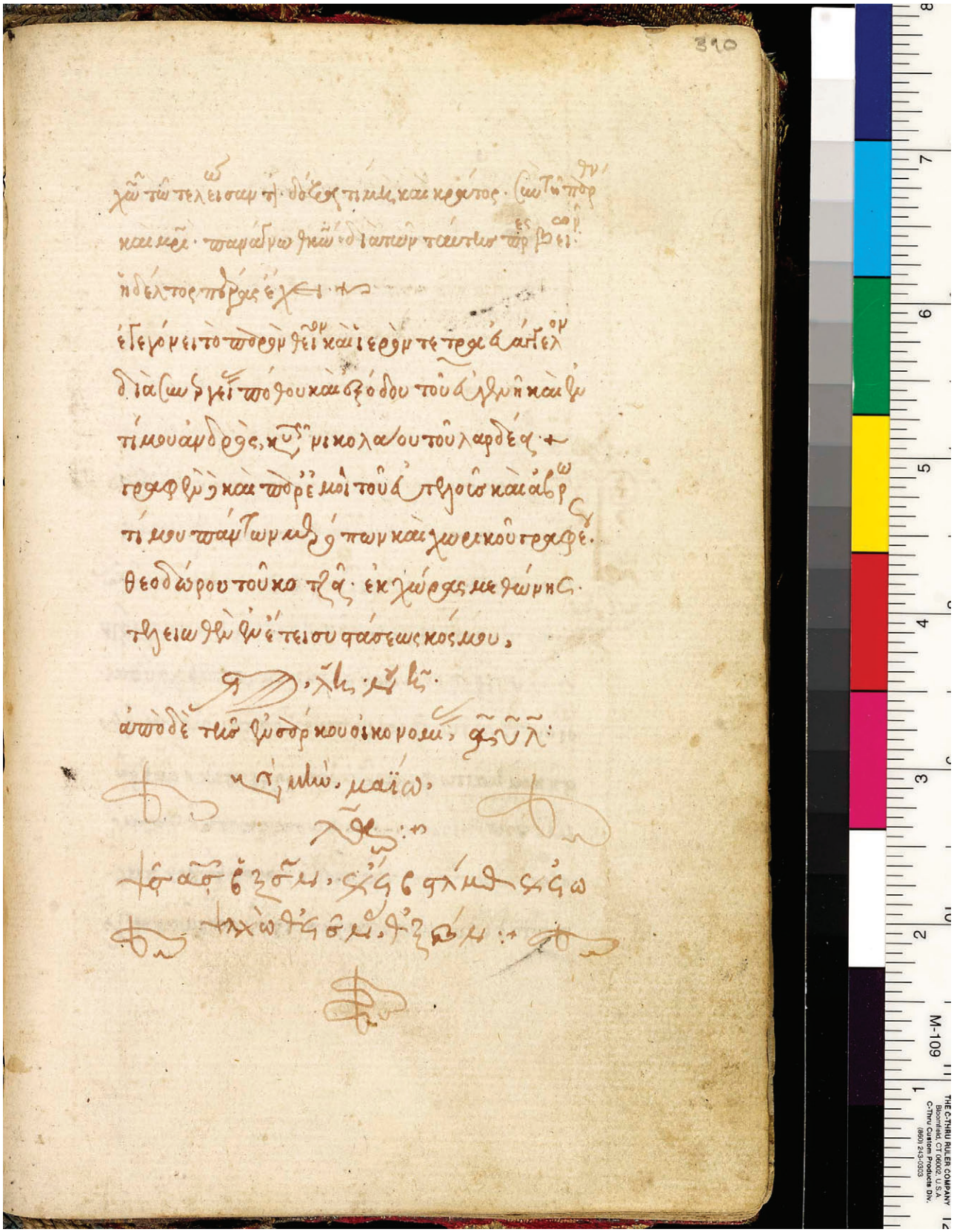

Plate 80: Mich. Ms. 30, fol. 390r. Scribal colophon.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*. E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

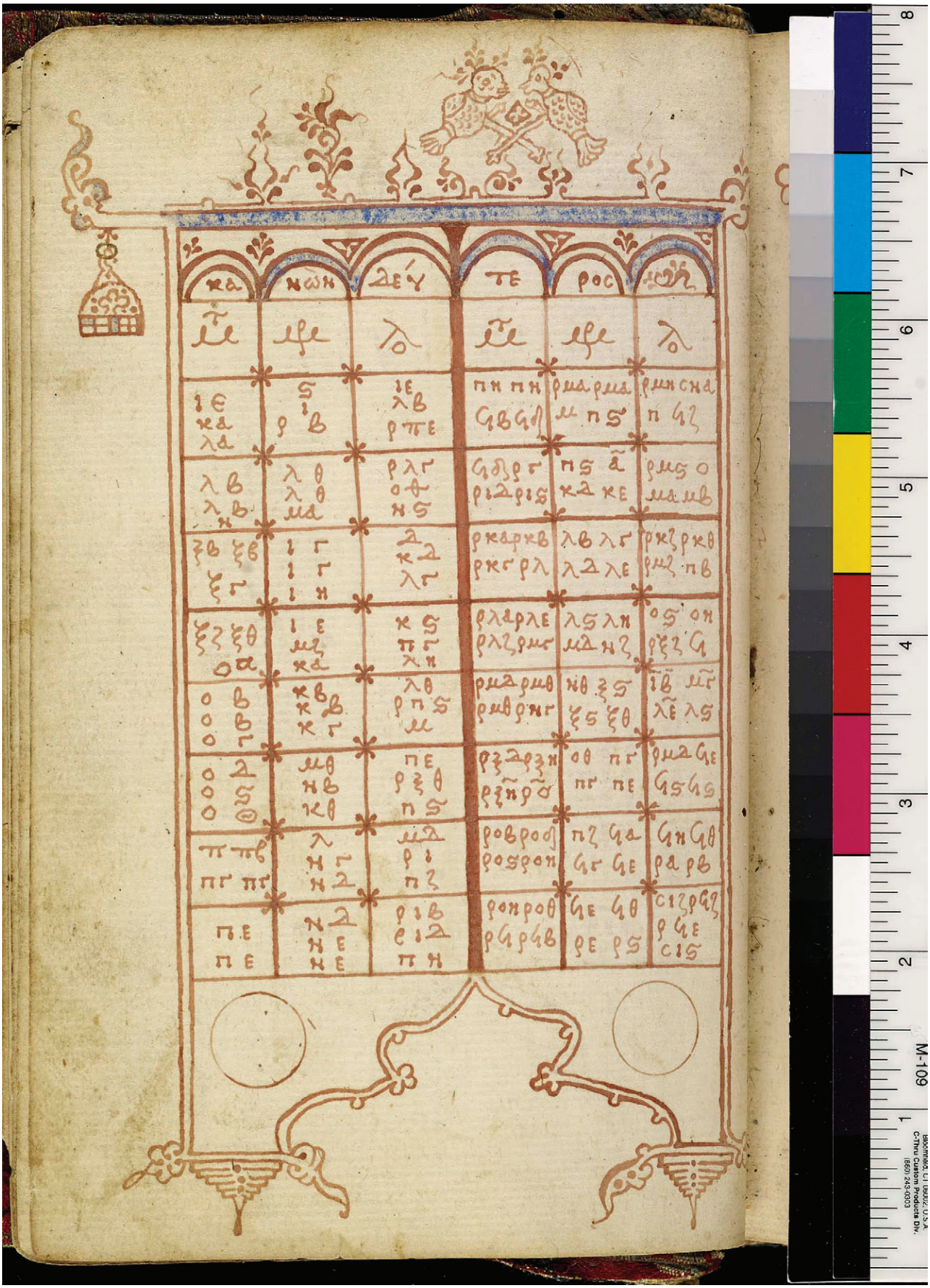

Plate 81: Mich. Ms. 30, fol. 2v. Canon table II.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

Plate 82: Mich. Ms. 30, fol. 190v. The evangelist Luke.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*. E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021.
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Plate 83: Mich. Ms. 30, front cover.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*. E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

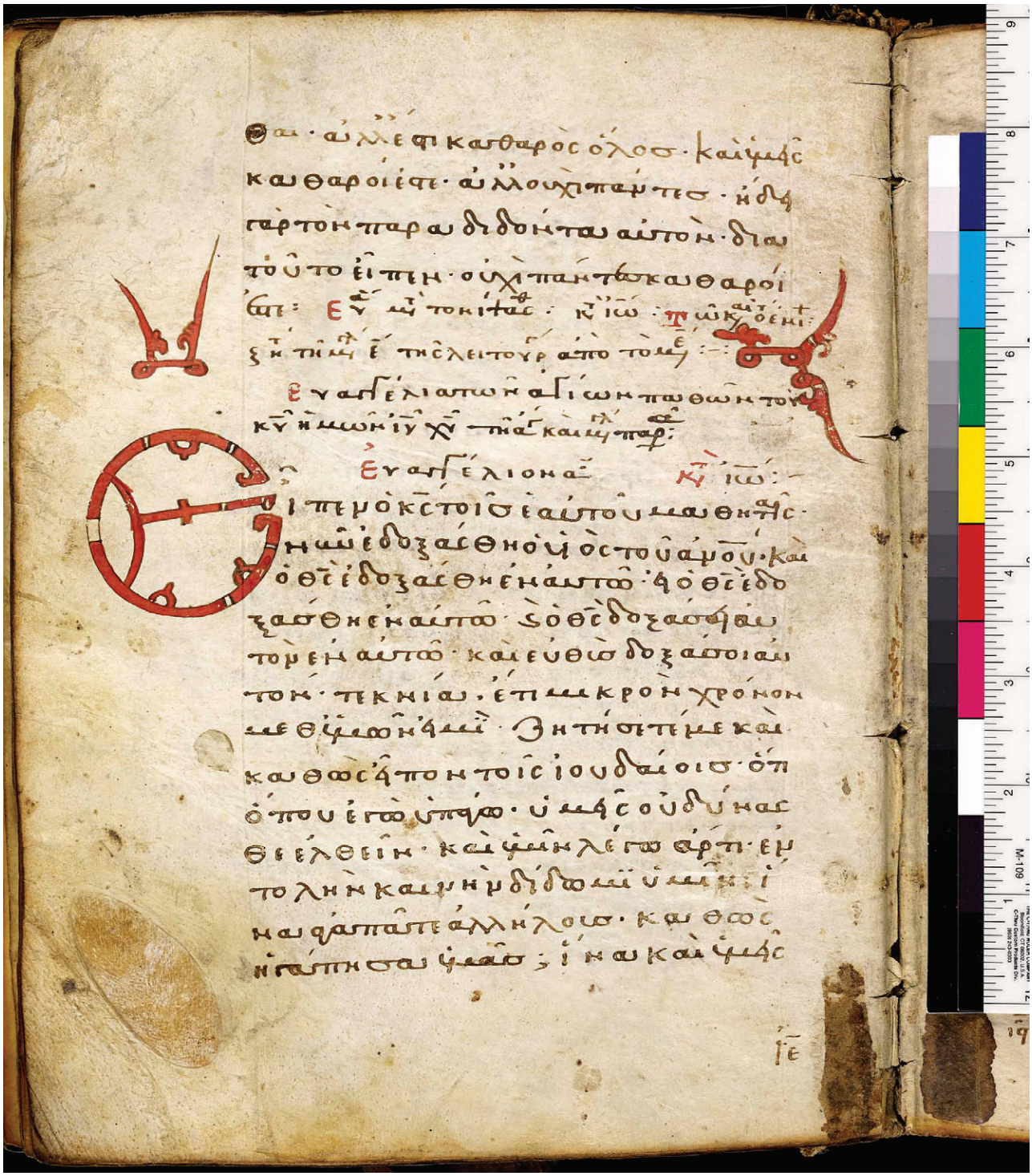

Plate 84: Mich. Ms. 31, fol. 119v. Lectionary of the Gospels.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

Plate 85: Mich. Ms. 31, fol. 2r (upper part). Opening headpiece for the lectionary of the Gospels.

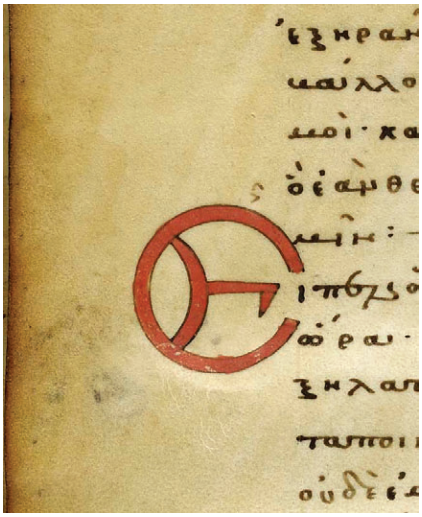

Plate 86: Mich. Ms. 31, fol. 32v (segment). Initial epsilon.

Plate 87: Mich. Ms. 31, fol. 38v (segment). Initial tau.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

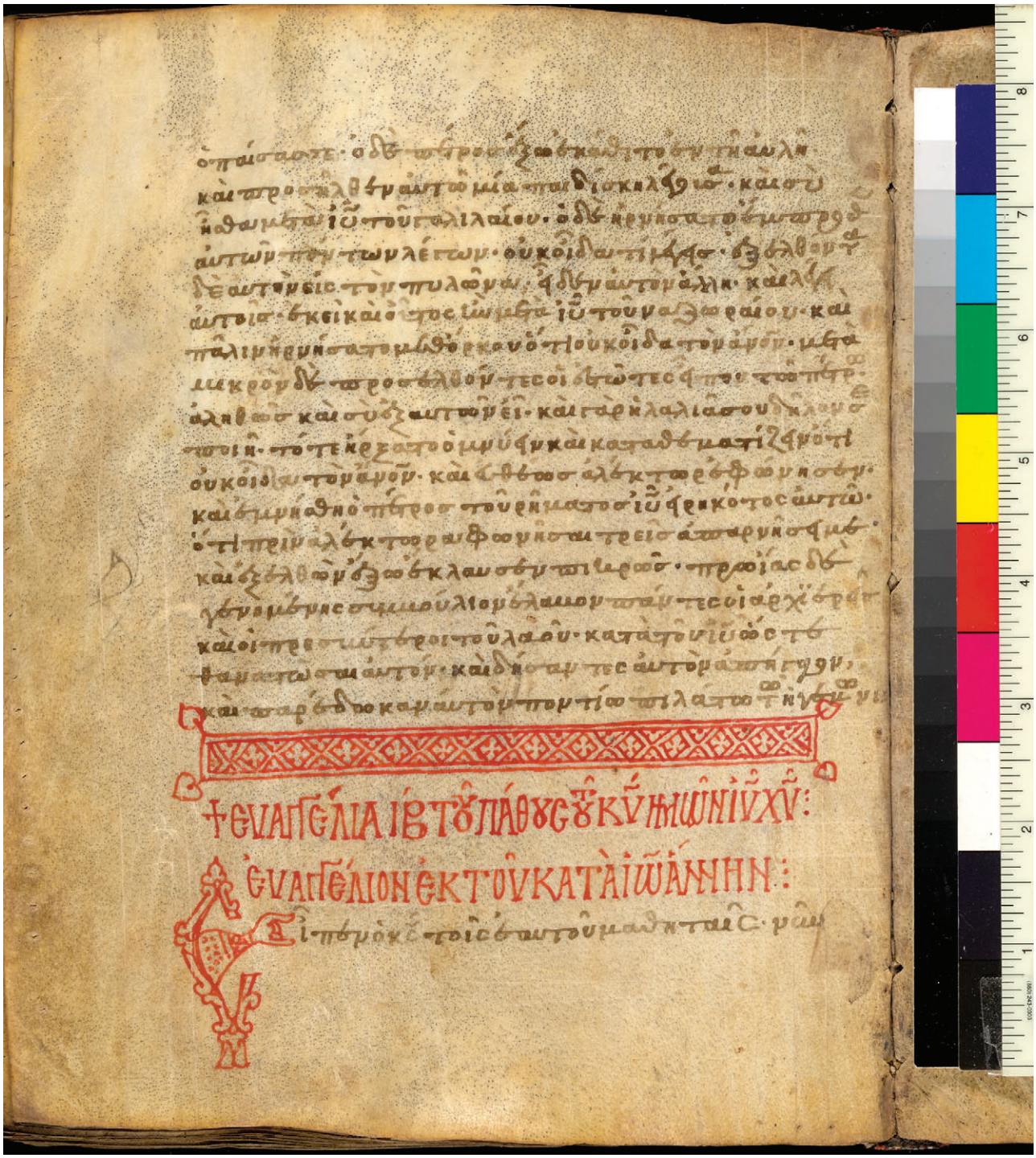

Plate 88: Mich. Ms. 32, fol. 42v. Headpiece for the Twelve Passion readings.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

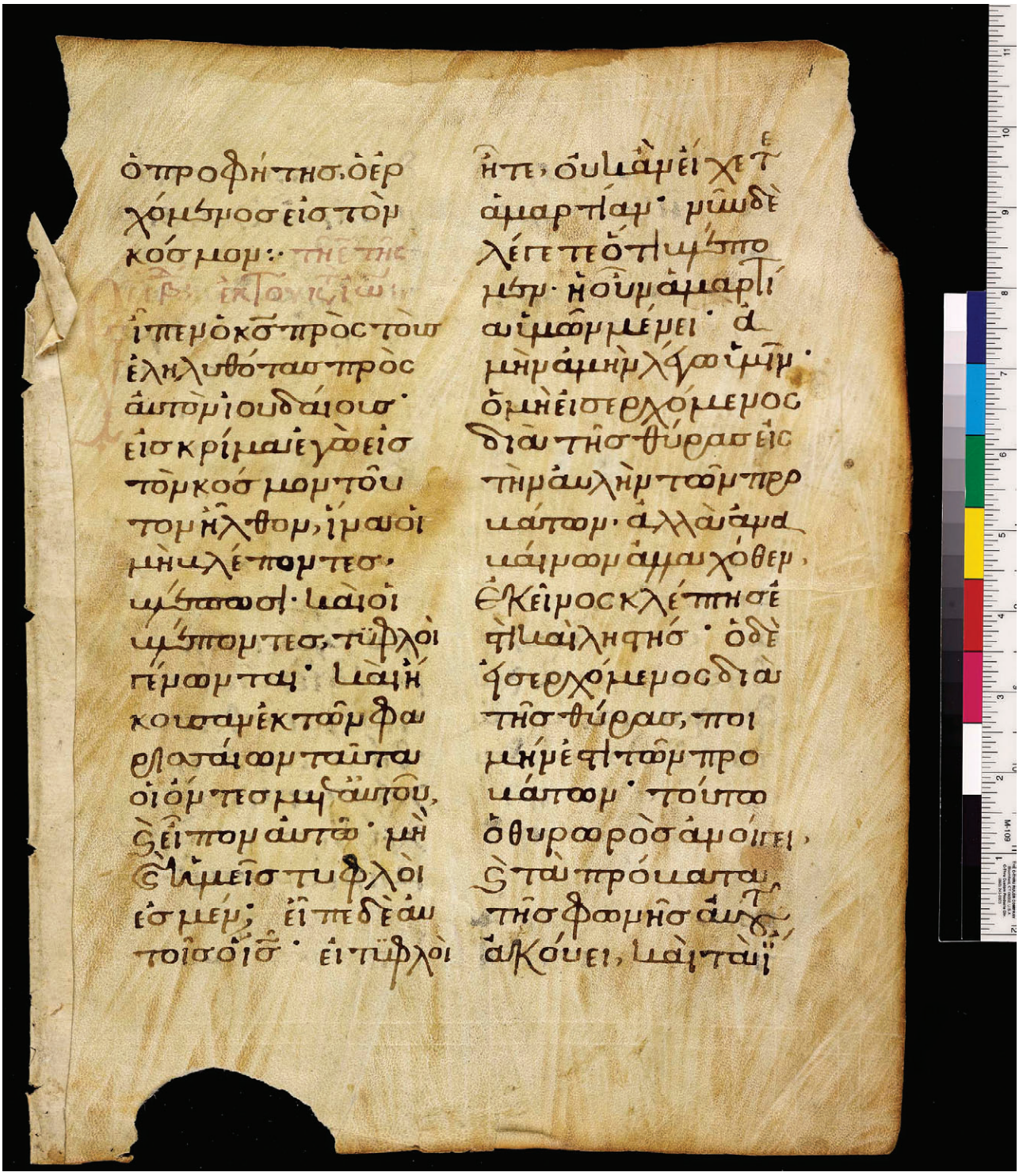

Plate 89: Mich. Ms. 33, fol. 1r. Lectionary of the Gospels.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

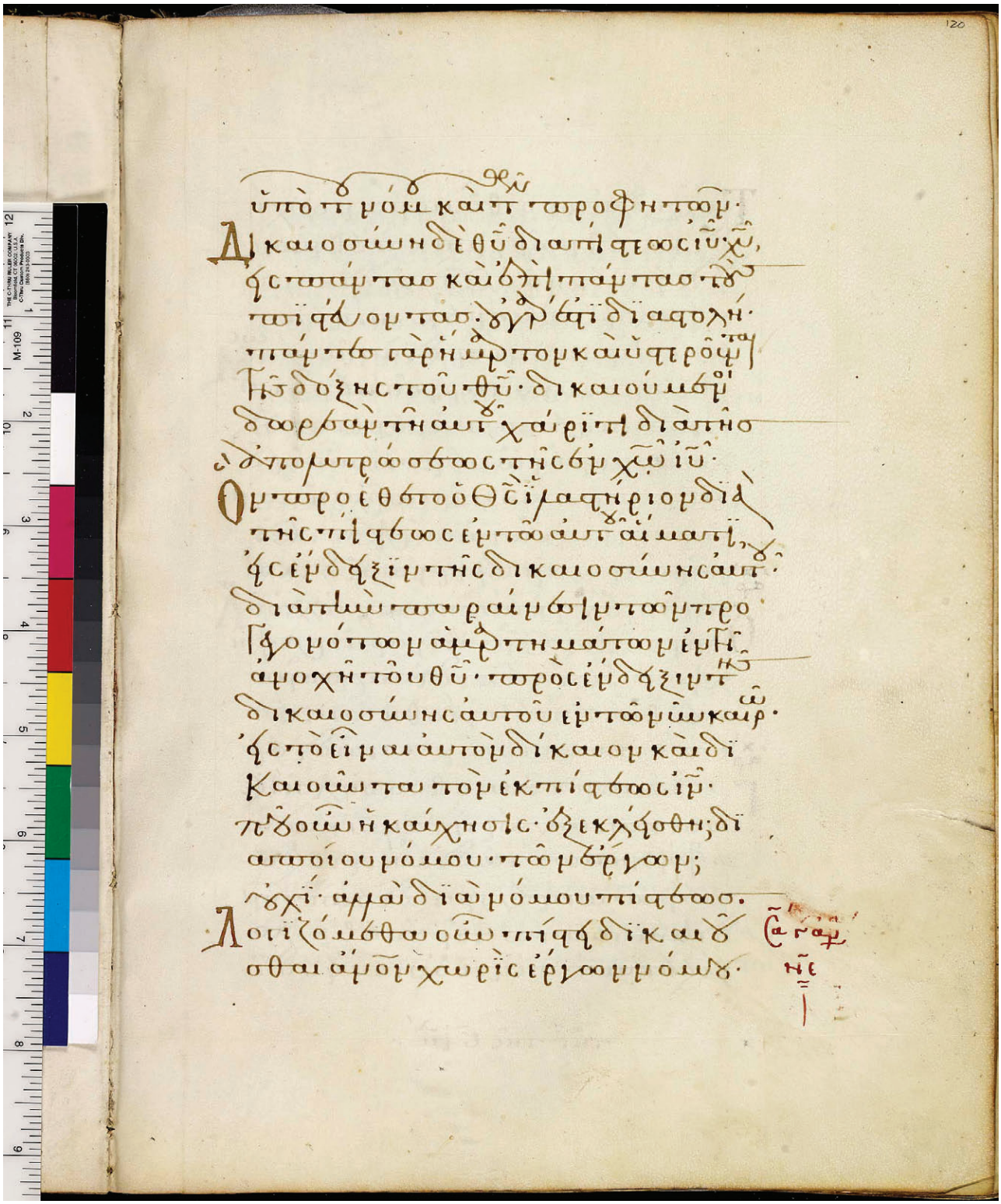

Plate 90: Mich. Ms. 34, fol. 120r. The Epistle of Paul to the Romans.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

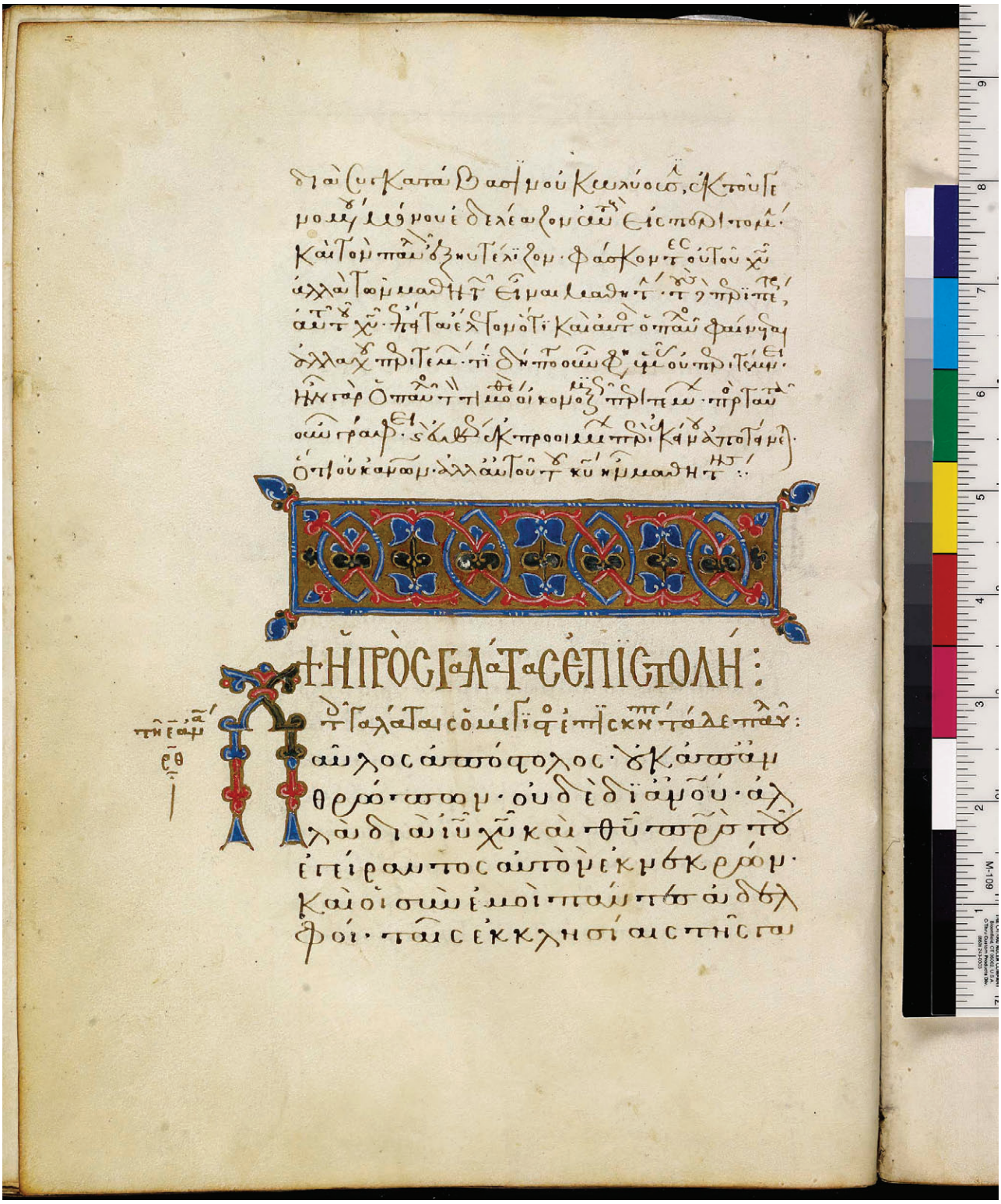

Plate 91: Mich. Ms. 34, fol. 210v. Headpiece for the Epistle of Paul to the Galatians.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

Plate 92: Mich. Ms. 34, fol. 150v. Headpiece for the First Epistle of Paul to the Corinthians.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

Plate 93: Mich. Ms. 35, fol. 5v. Lectionary of the Acts and Epistles.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

Plate 94: Mich. Ms. 36, fols. 39v–40r. Panegyrikon, Martyrdom of St. Artemios.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*. E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

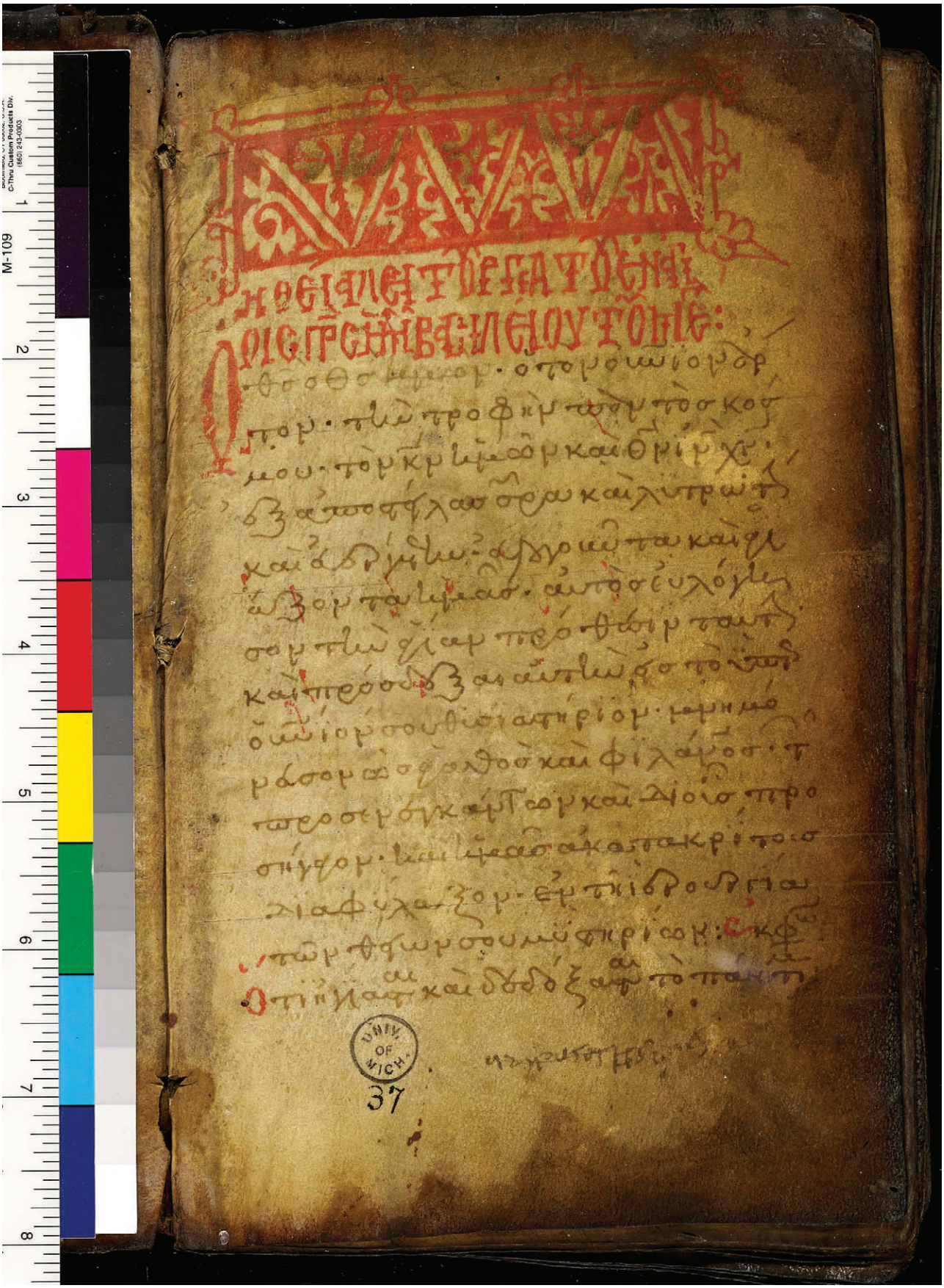

Plate 95: Mich. Ms. 37, fol. 2r. Headpiece for the *Liturgy* of Basil the Great.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*. E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

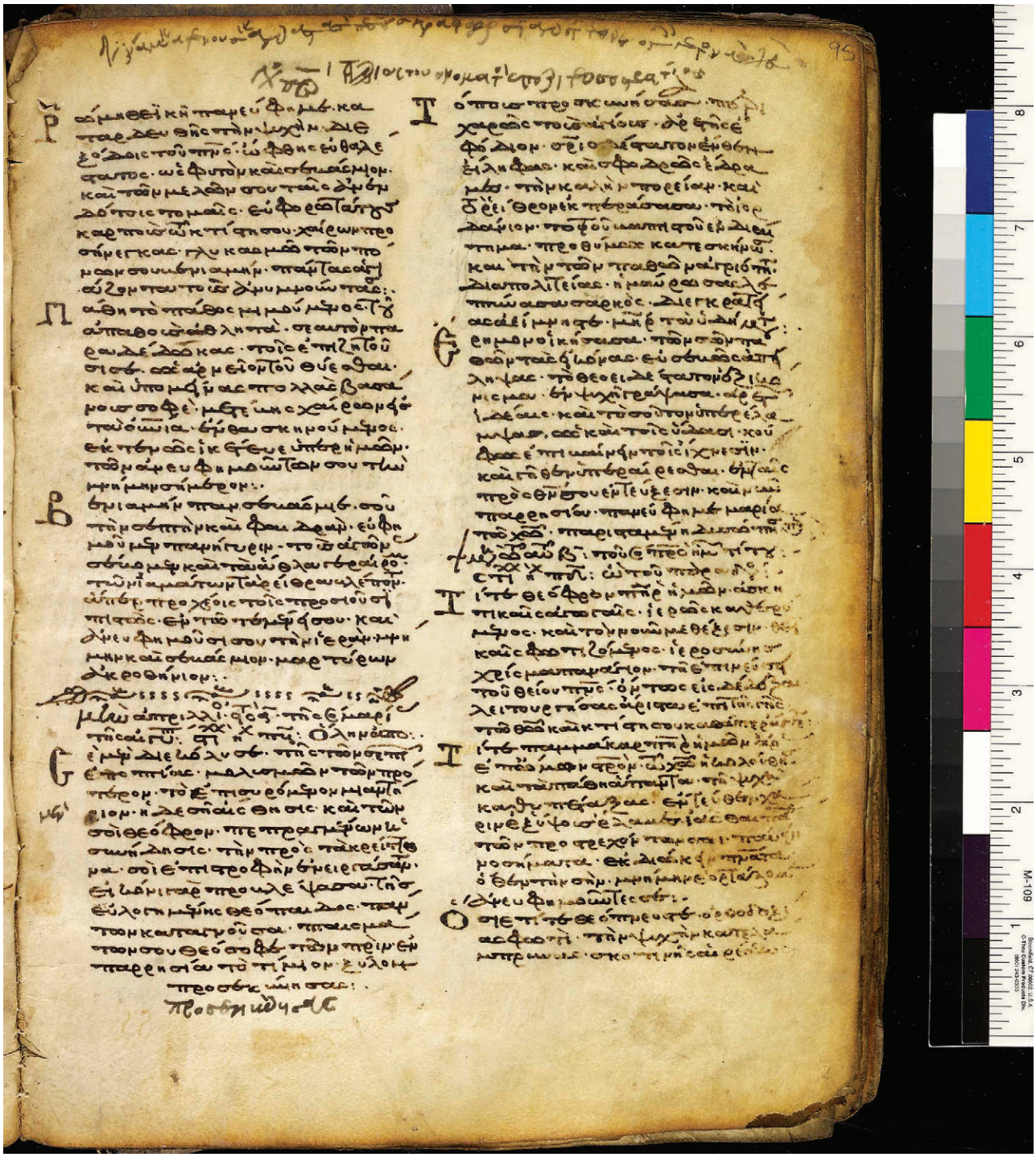

Plate 96: Mich. Ms. 38, fol. 95r. Menaion.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

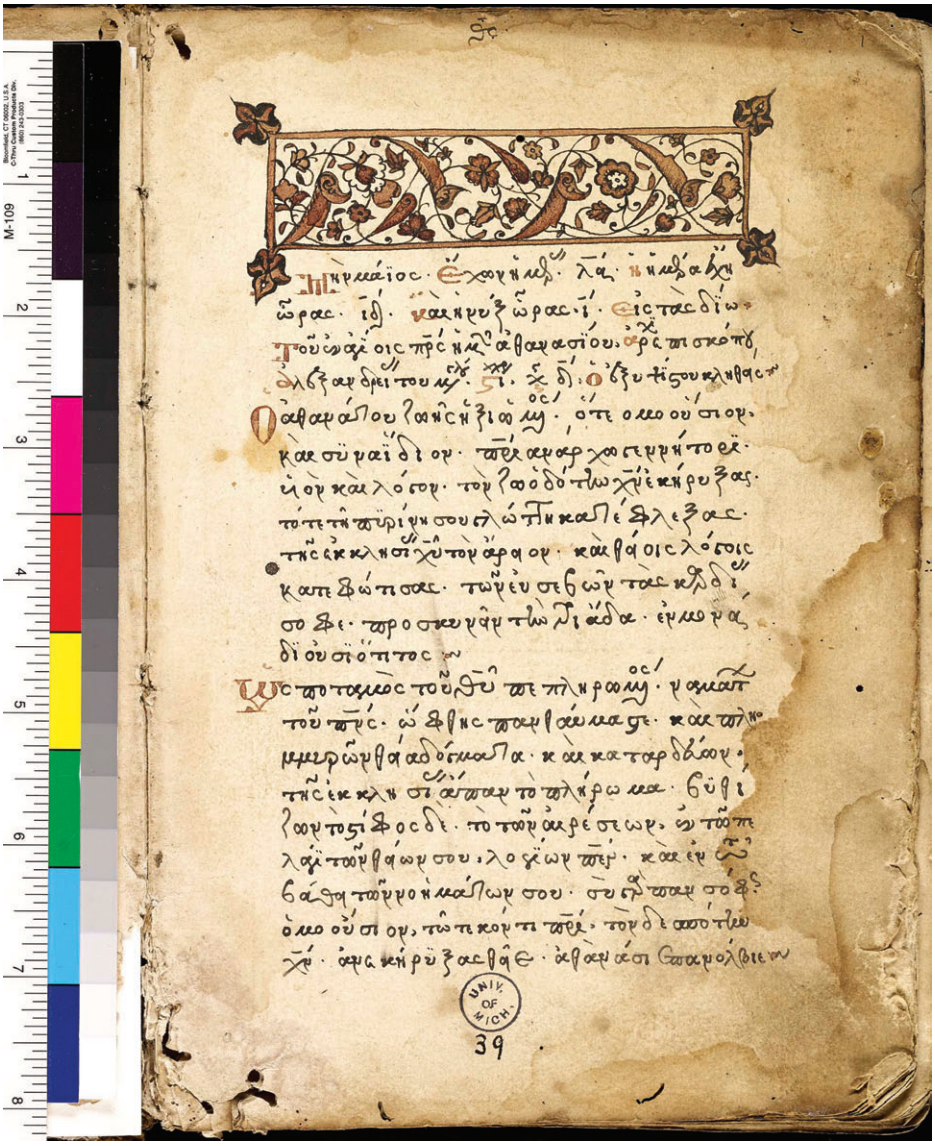

Plate 97: Mich. Ms. 39, fol. 1r. Menaion, headpiece for the month of May.

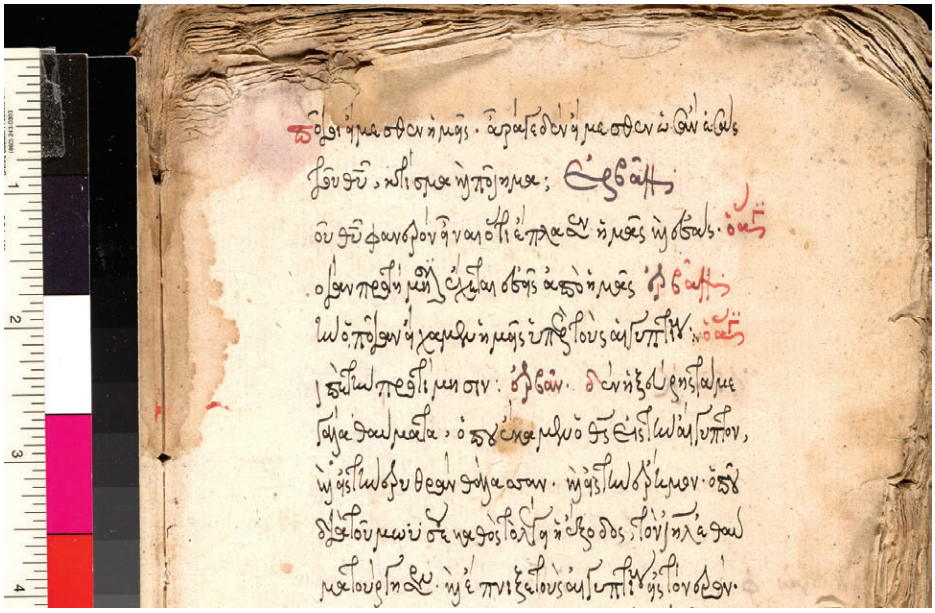

Plate 98: Mich. Ms. 40, fol. 2r. Gregentios, bishop of Taphar, *Conversation with Herban the Jew.*

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

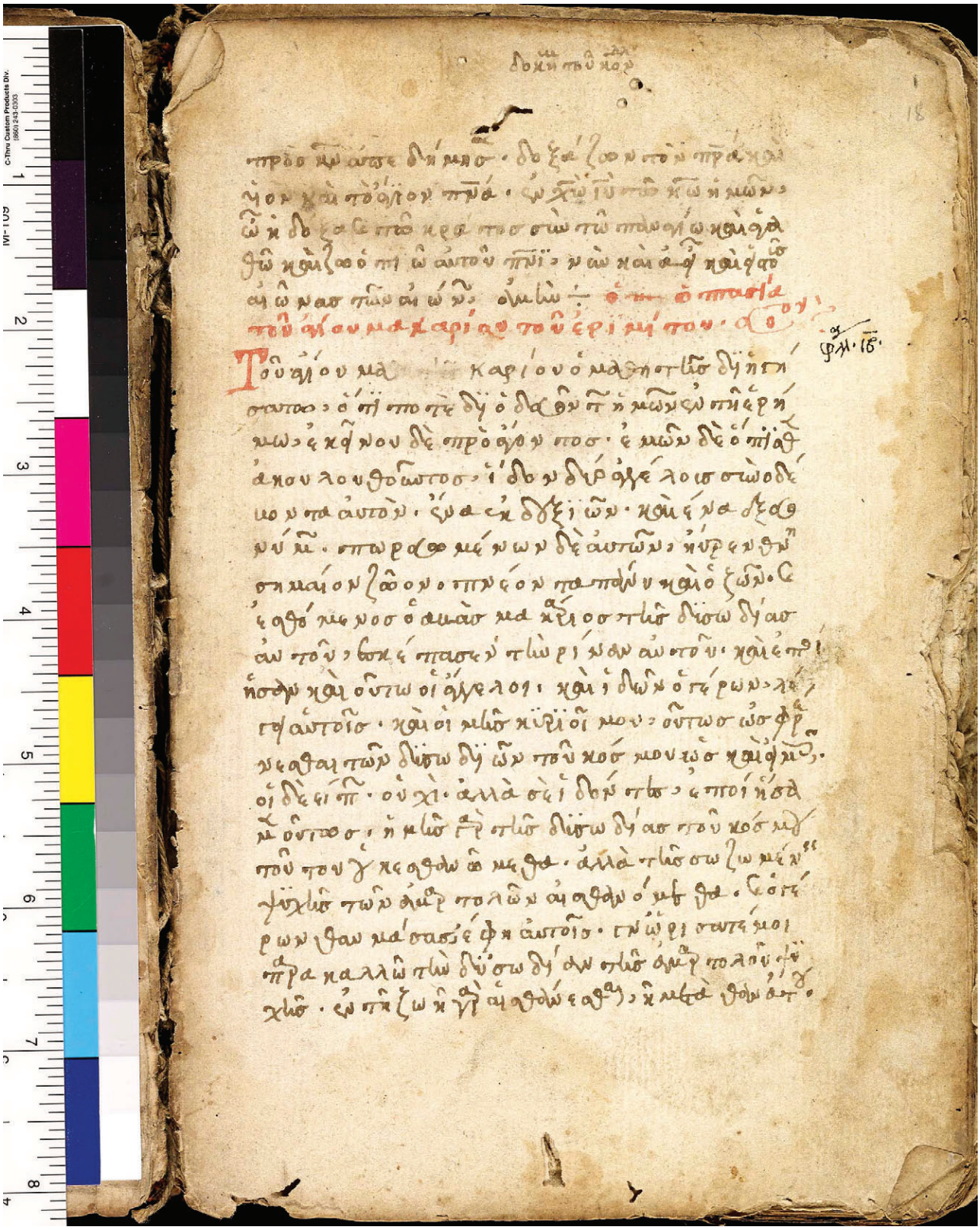

Plate 99: Mich. Ms. 41, fol. 18r. Panegyrikon, scribe I.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*. E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

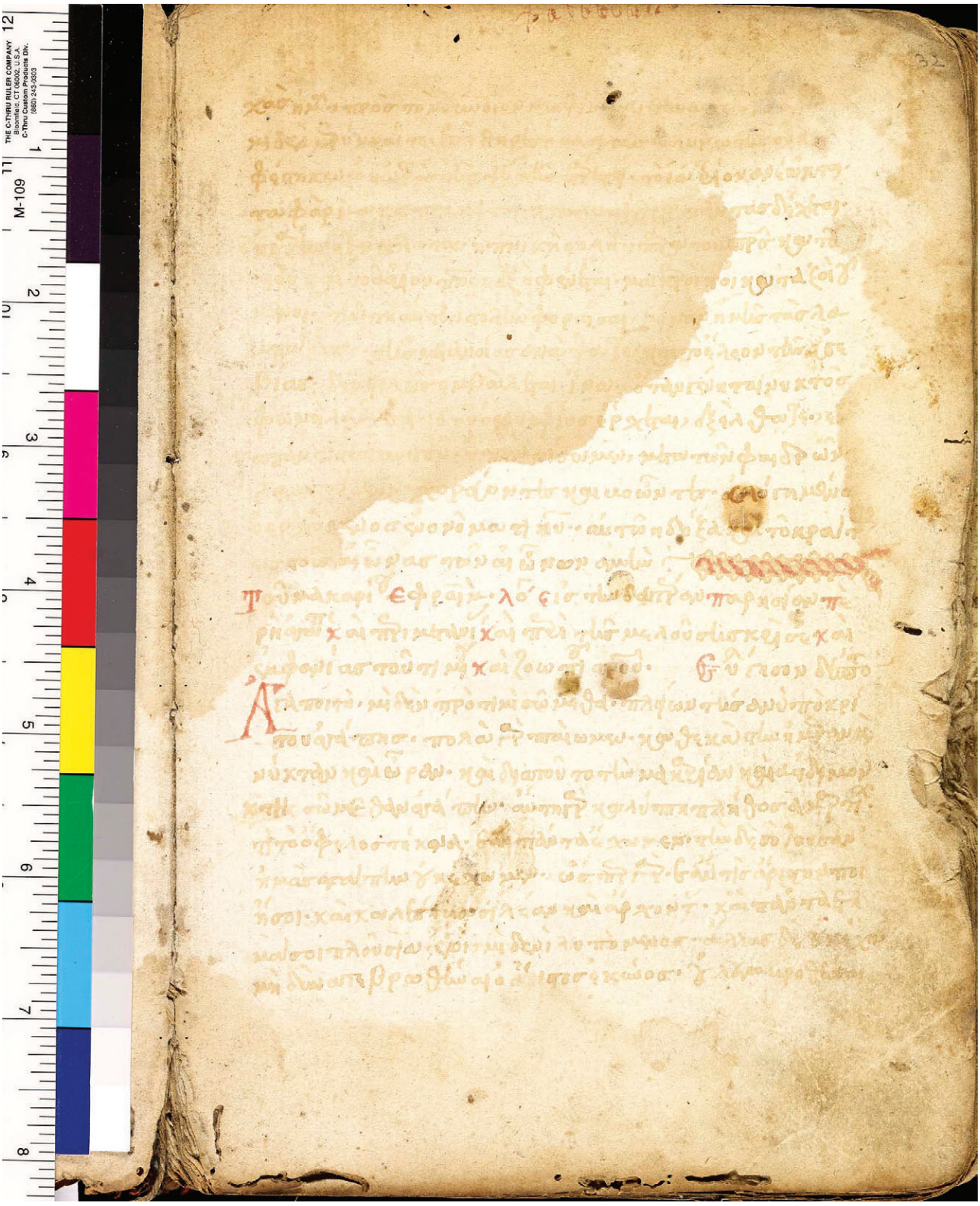

Plate 100: Mich. Ms. 41, fol. 32r. Panegyrikon, scribe II.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*. E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021.
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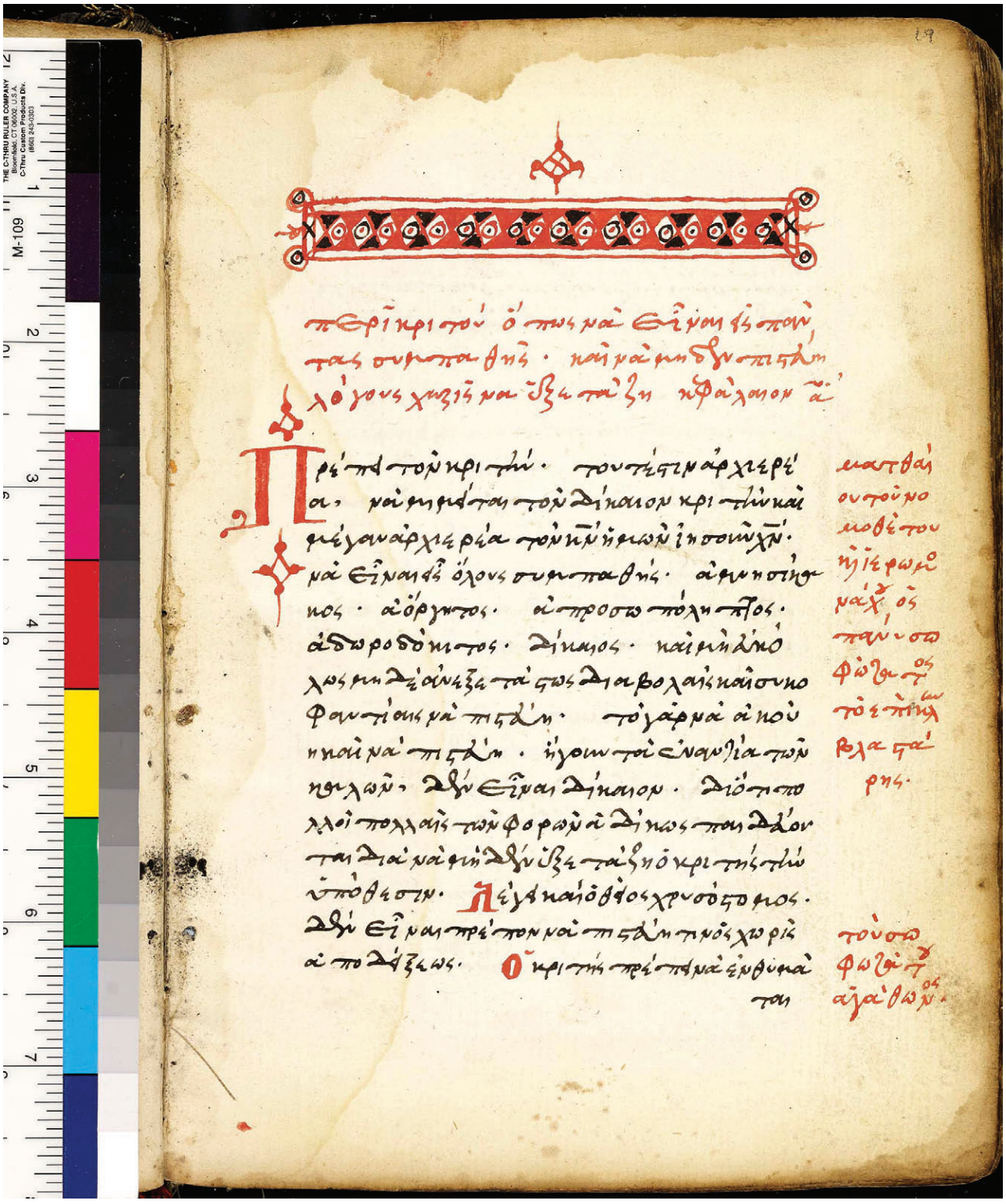

Plate 101: Mich. Ms. 42, fol. 19r. Manuel Malaxos, *Nomokanon*.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*. E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

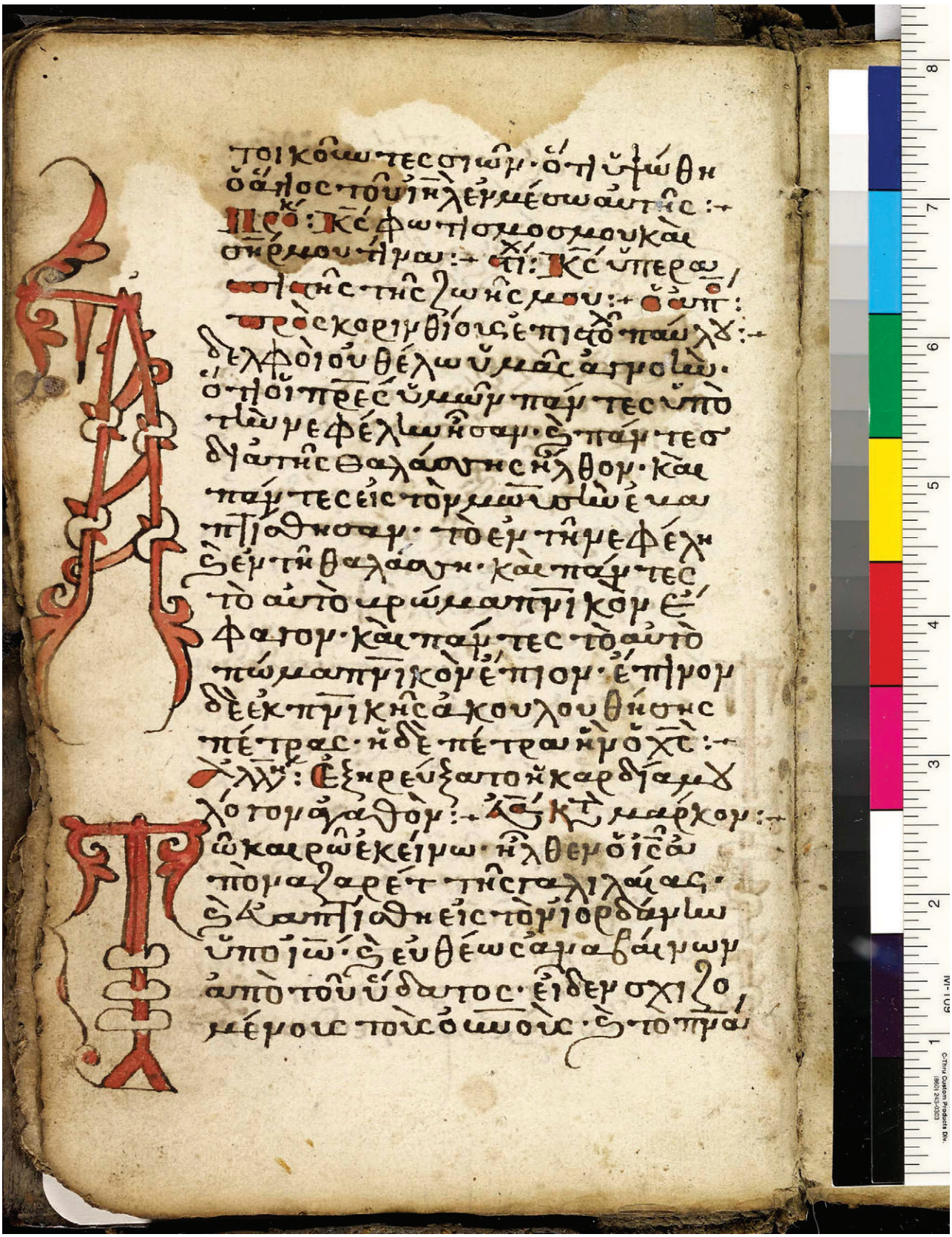

Plate 102: Mich. Ms. 43, fol. 20v. Initials alpha and tau for the Euchologion.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

Plate 103: Mich. Ms. 43, fol. 118v (segment). Initial alpha.

Plate 104: Mich. Ms. 43, fol. 183v (segment). Initial tau.

Plate 105: Mich. Ms. 43, fol. 186v (segment). Initial epsilon.

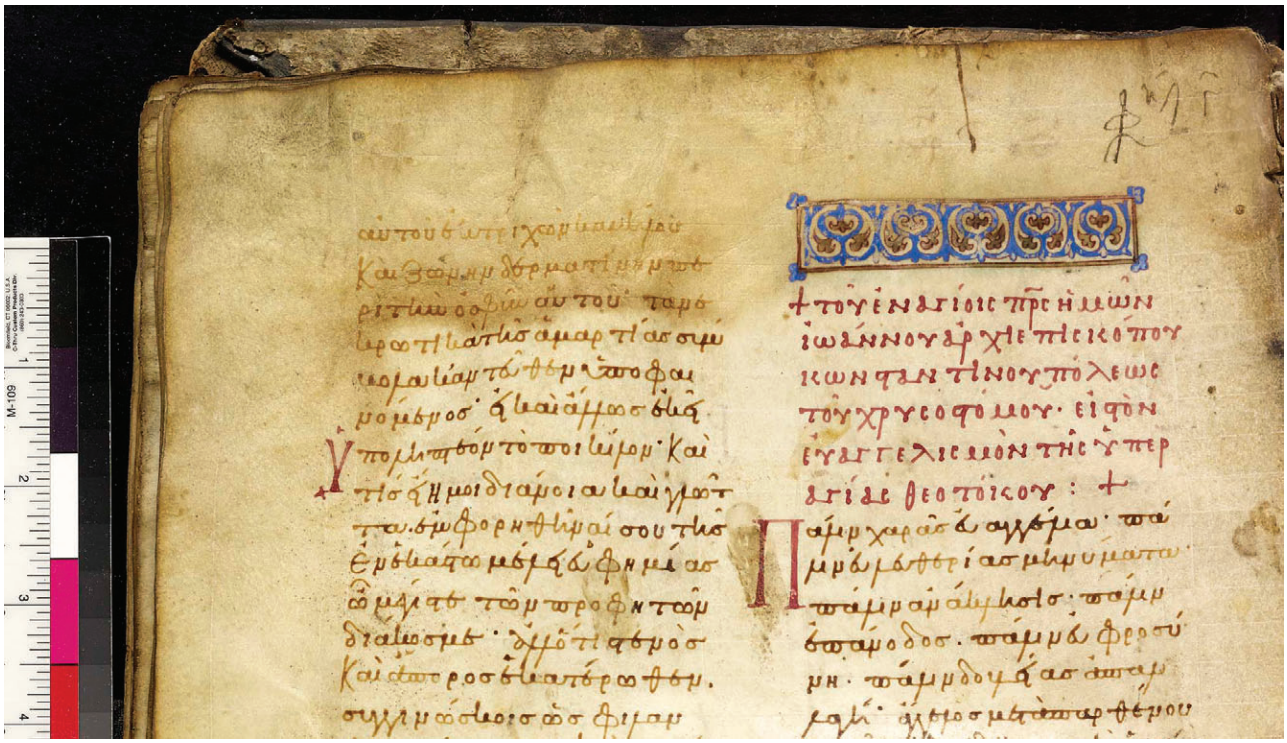

Plate 106: Mich. Ms. 44, fol. 28v (segment). Headpiece for the Panegyrikon.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

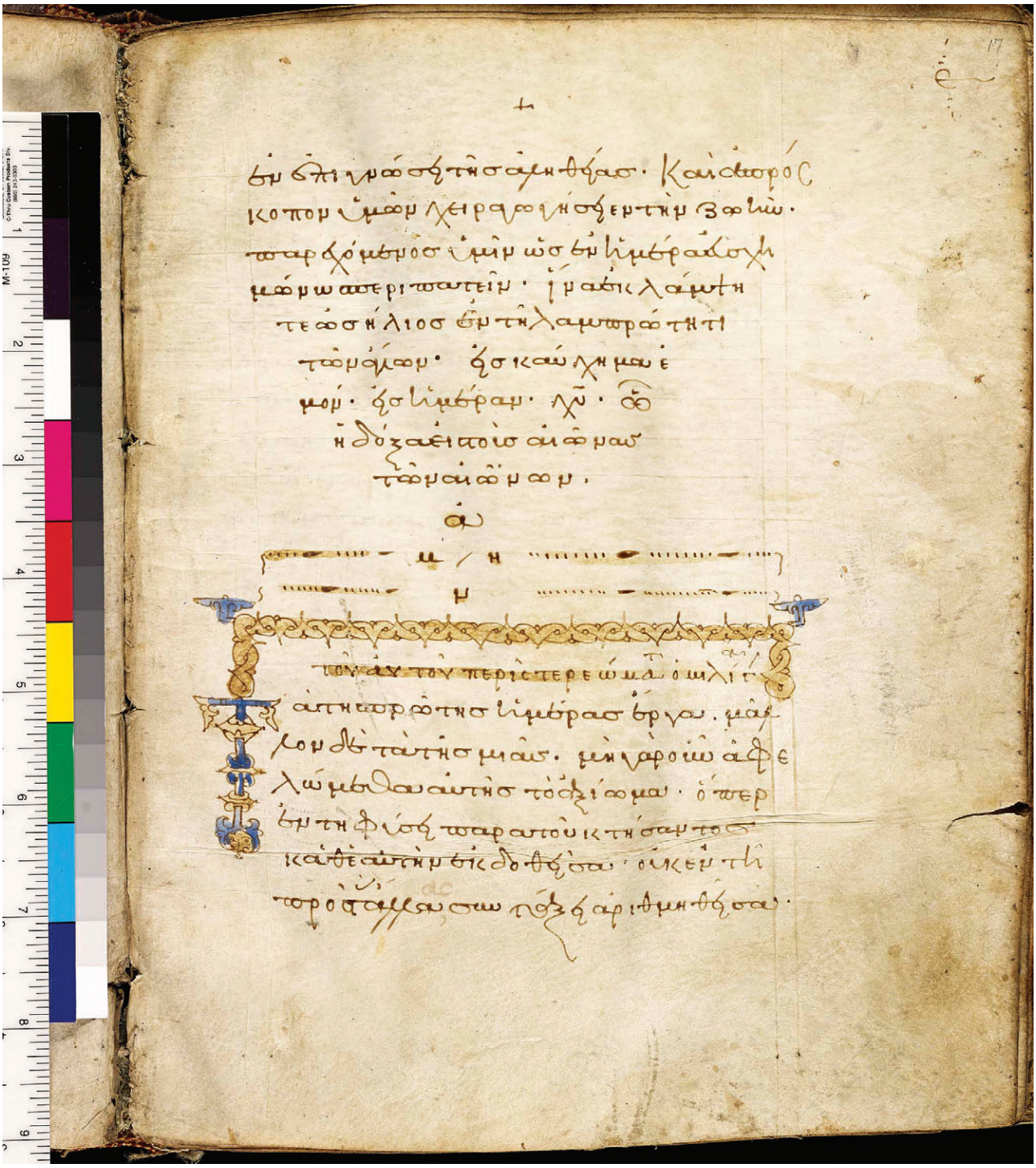

Plate 107: Mich. Ms. 45, fol. 17r. Panegyrikon.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

Plate 108: Mich. Ms. 45, fol. 94v (upper part). Headpiece for the Panegyrikon.

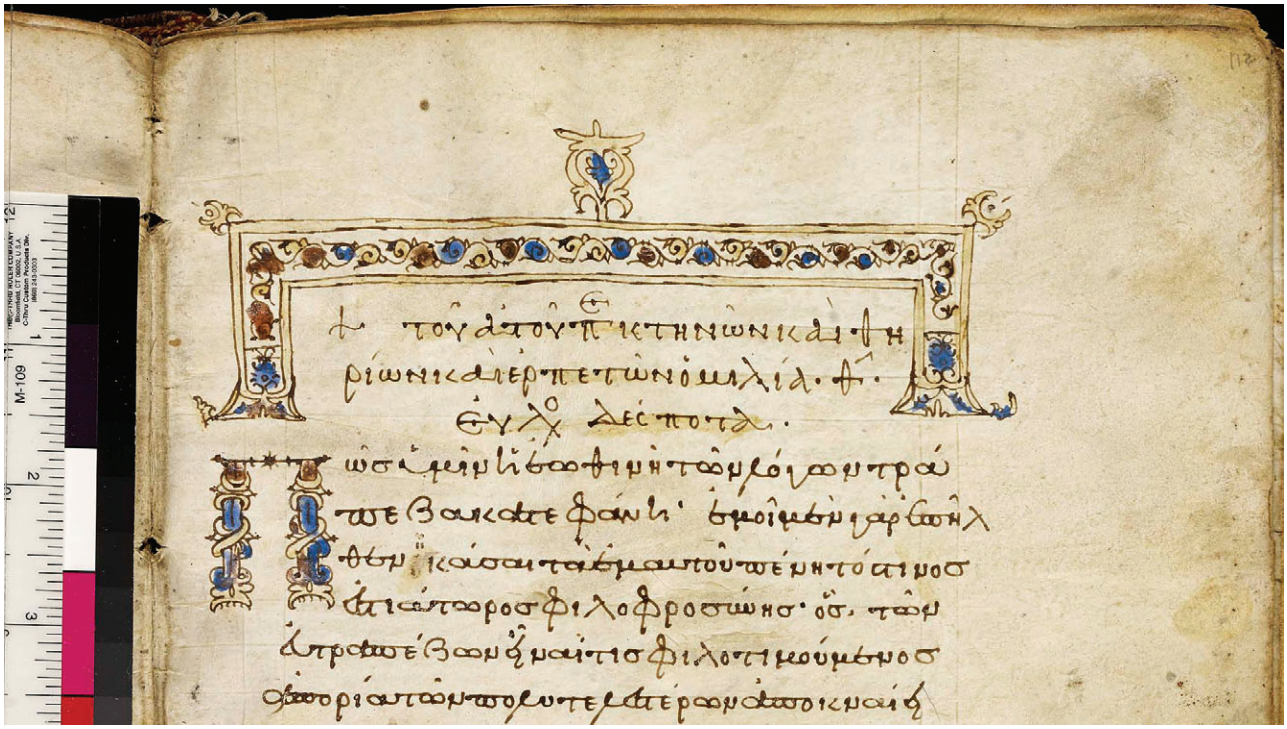

Plate 109: Mich. Ms. 45, fol. 112r (upper part). Headpiece for the Panegyrikon.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

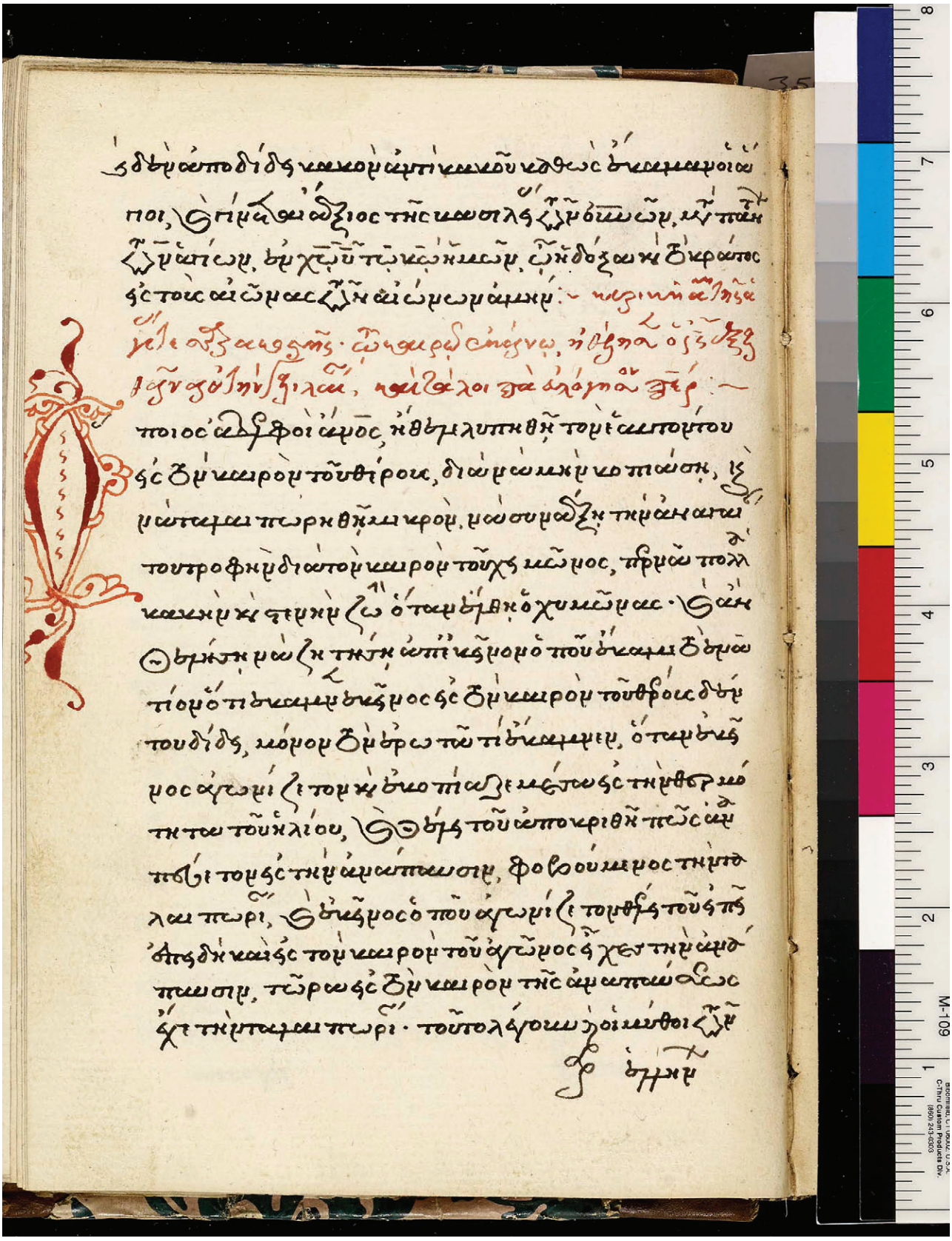

Plate 110: Mich. Ms. 46, fol. 20v. Kyriakodromion, initial omicron.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

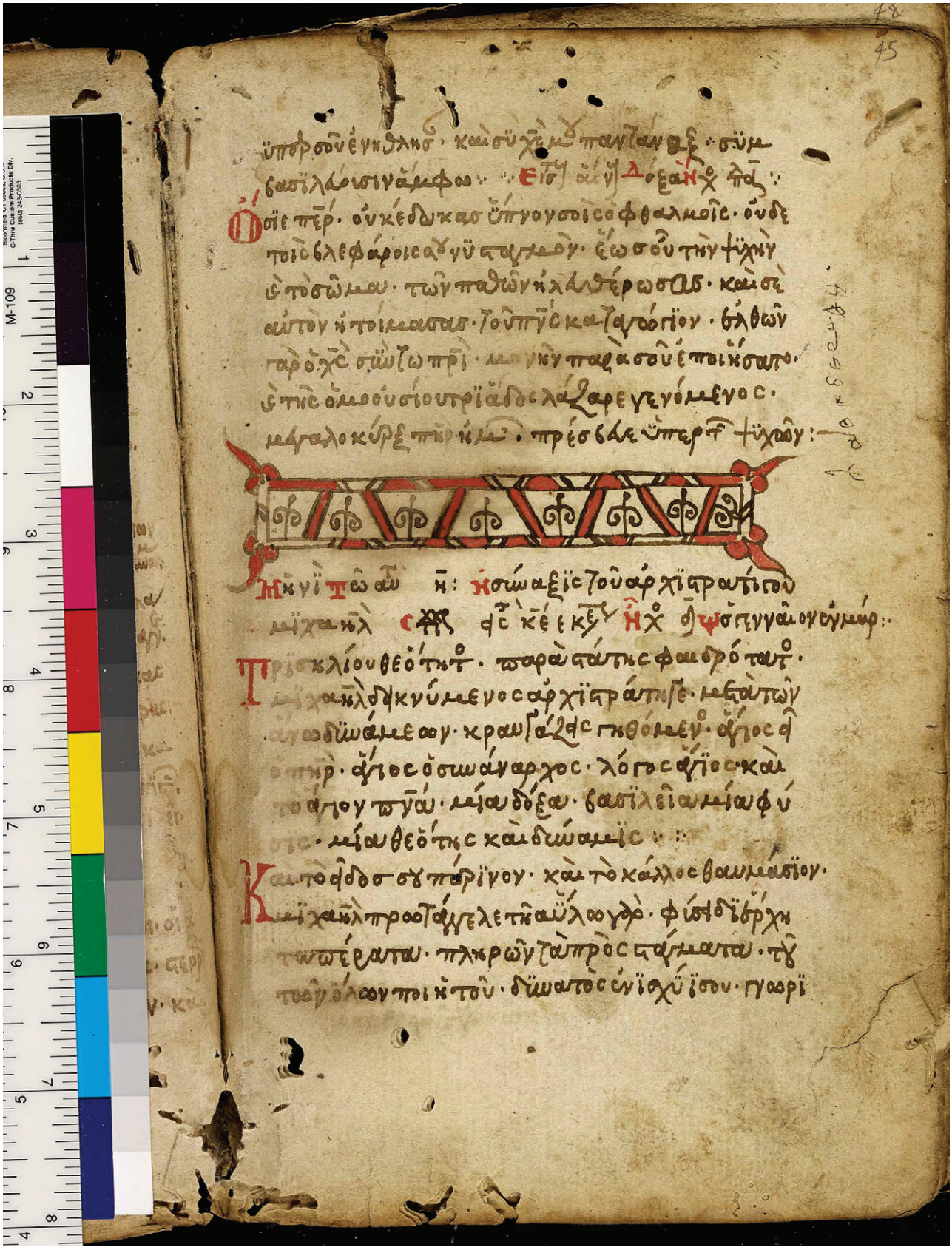

Plate 111: Mich. Ms. 47, fol. 45r. Menaion, headpiece for May 8.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

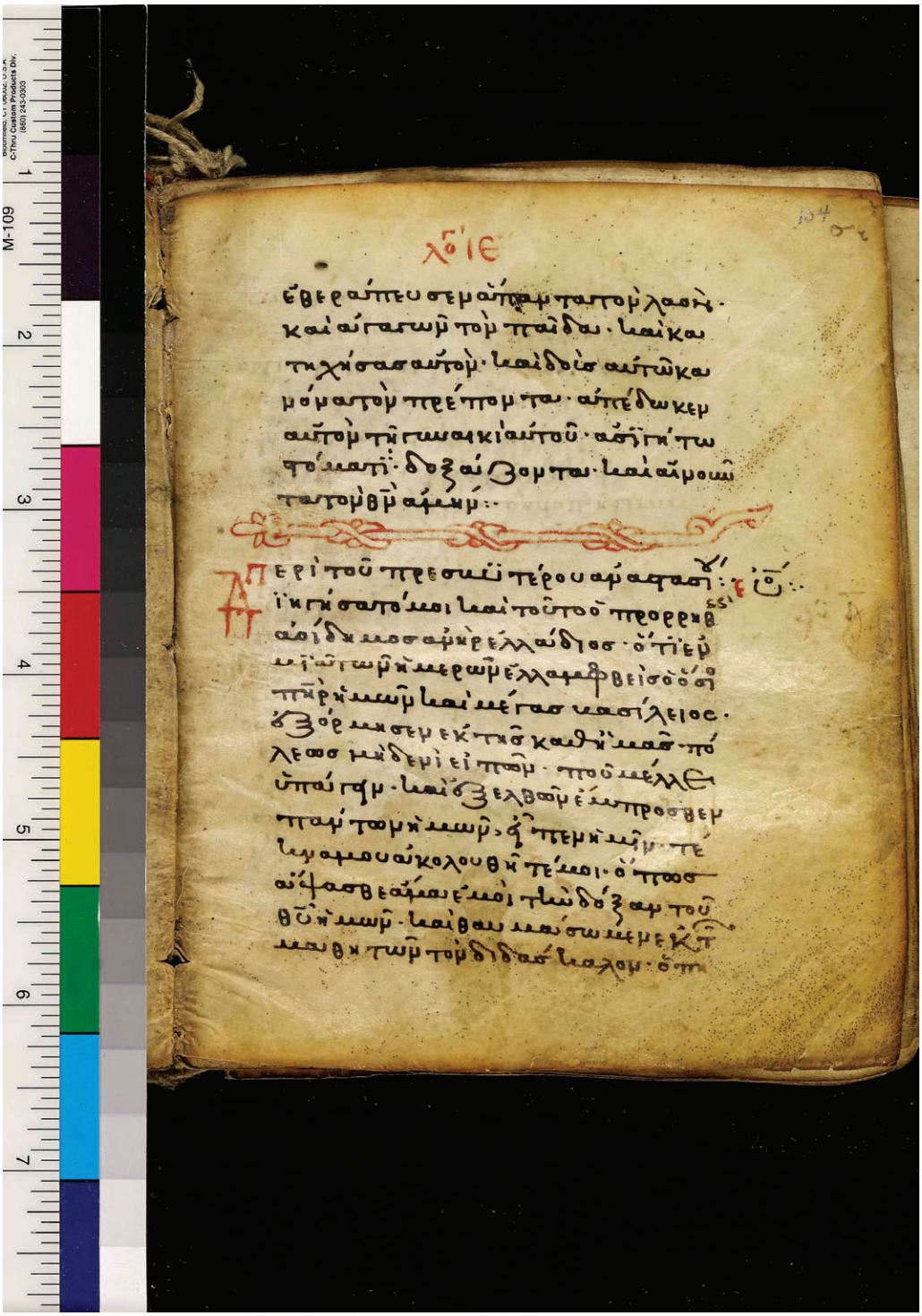

Plate 112: Mich. Ms. 48, fol. 104r. Panegyrikon.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

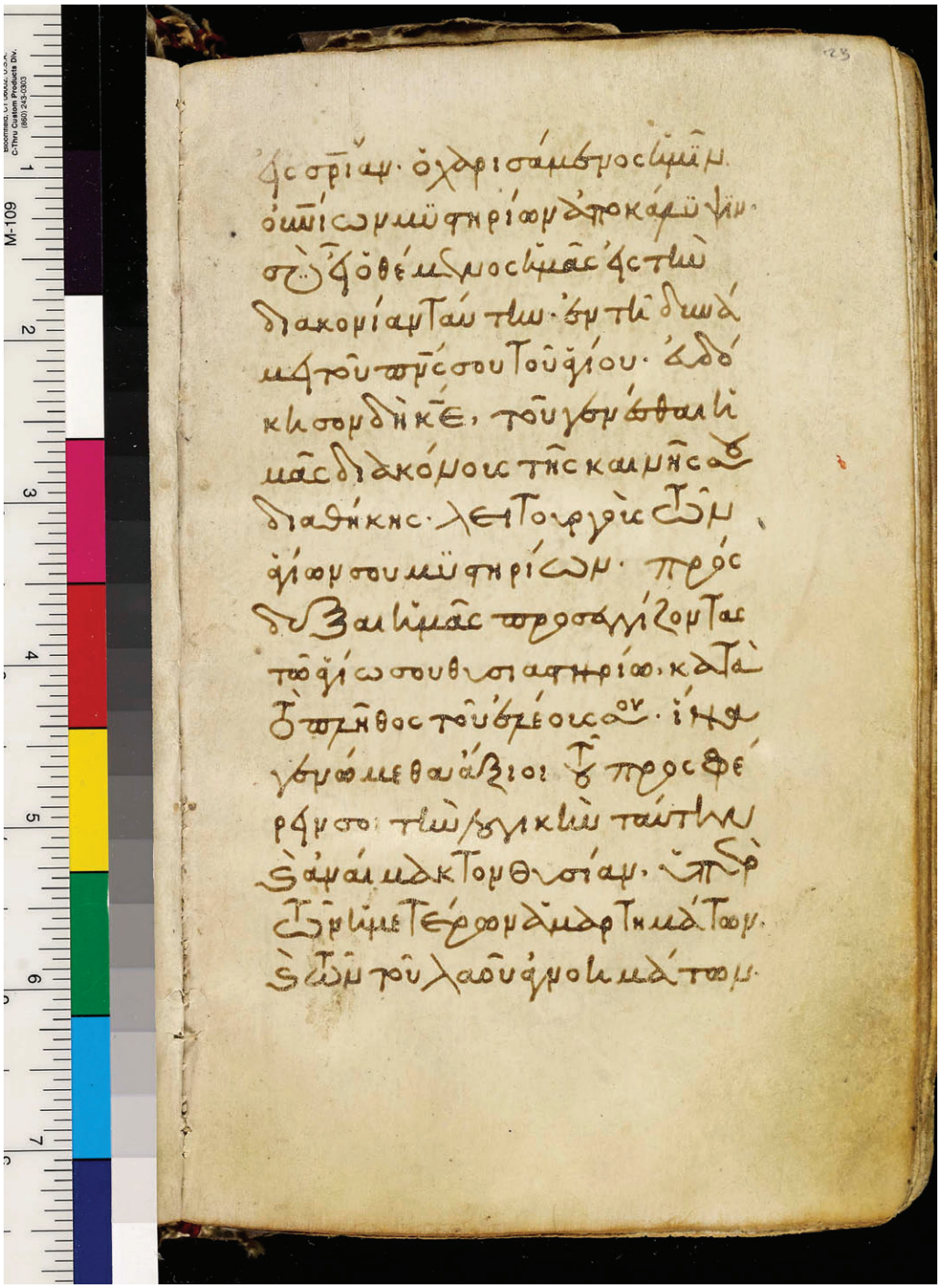

Plate 113: Mich. Ms. 49, fol. 23r. Liturgy of the Greek Orthodox Church, scribe <Ioasaph II>.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

Plate 114: Mich. Ms. 49, fol. 59r (lower part). Bust portrait of John the Baptist.

Plate 115: Mich. Ms. 49, fol. 17r (upper part). Headpiece for the *Liturgy* of Basil the Great.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

Plate 116: Mich. Ms. 50, fol. 126r (upper part). Headpiece for the *Life and Conduct of St. Mary Who Changed Her Name to Marinos*.

Plate 117: Mich. Ms. 50, fol. 133r (upper part). Headpiece for the *Life and Conduct of St. Theodora of Alexandria*.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*. E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

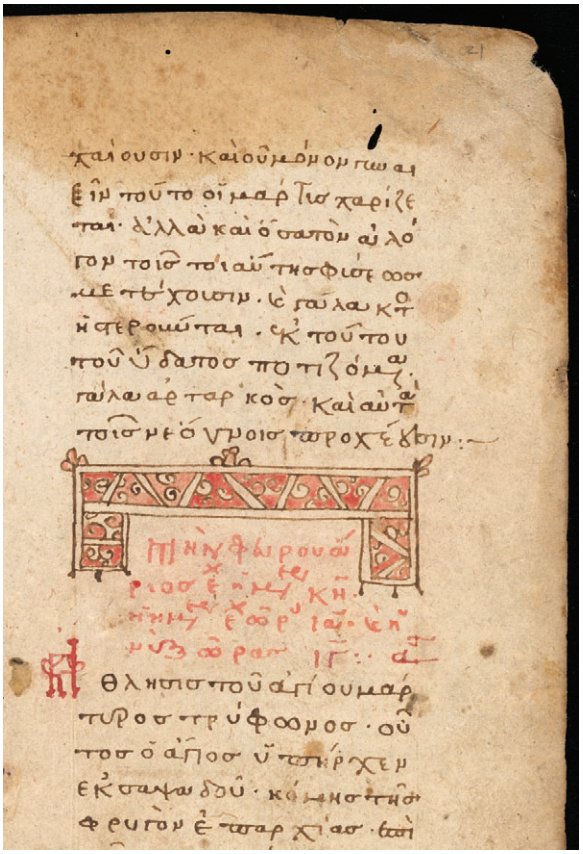

Plate 118: Mich. Ms. 51, fol. 21r (upper part of the right column). Menologion, headpiece for the month of February (scribe I).

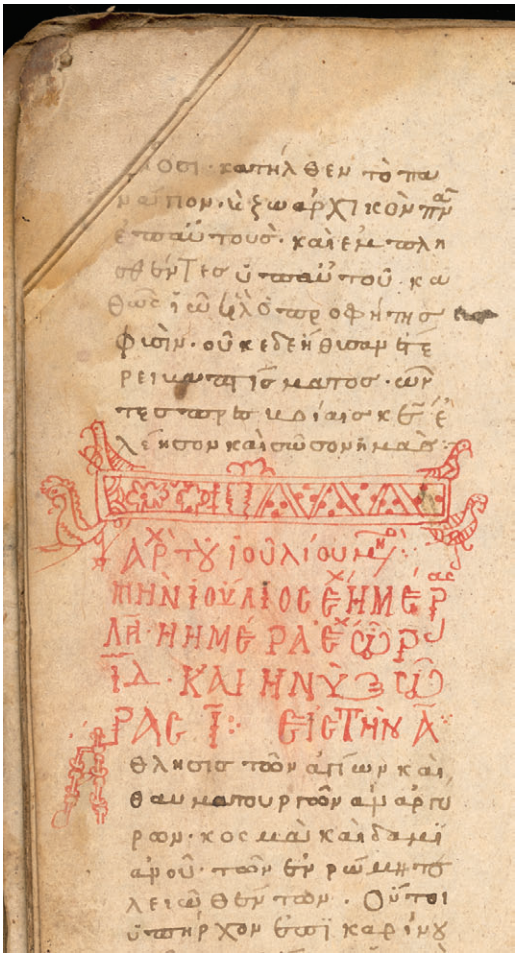

Plate 119: Mich. Ms. 51, fol. 137v (upper part of the left column). Menologion, headpiece for the month of July (scribe IV).

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

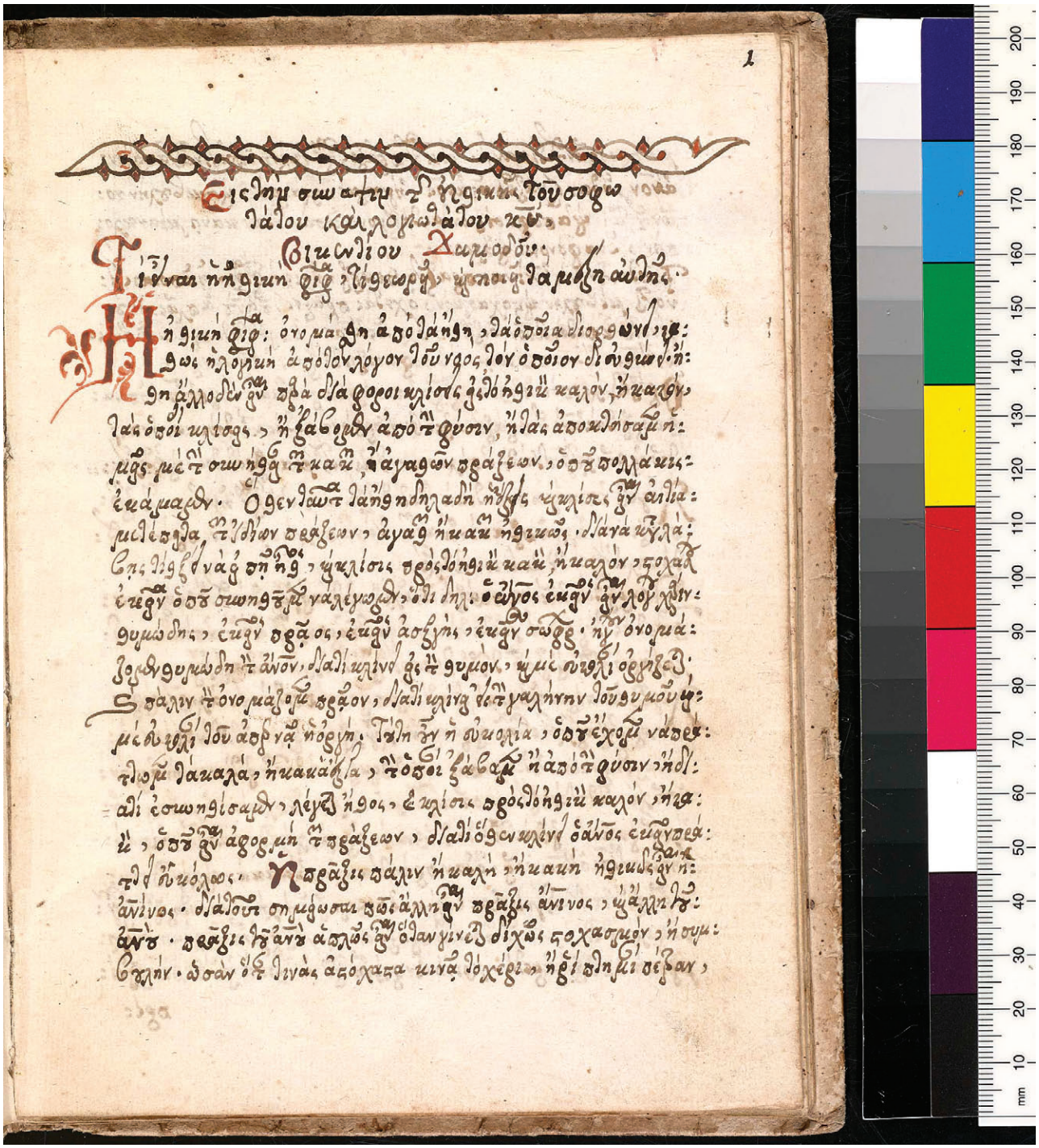

Plate 120: Mich. Ms. 53, fol. 1r. Vikentios Damodos, *Concise Ethics*.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*. E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

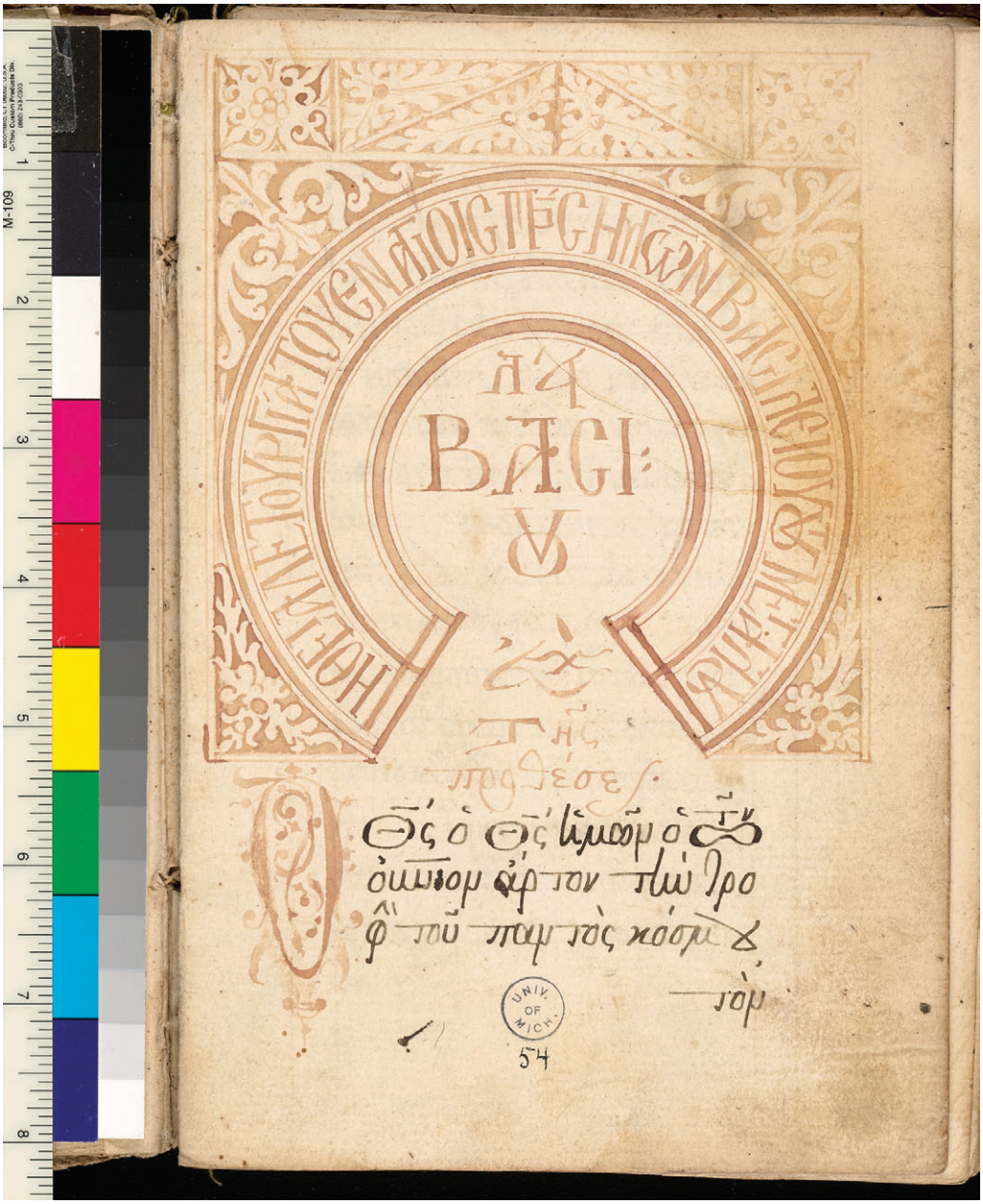

Plate 121: Mich. Ms. 54, fol. 1r. Headpiece for the *Liturgy* of Basil the Great.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*. E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

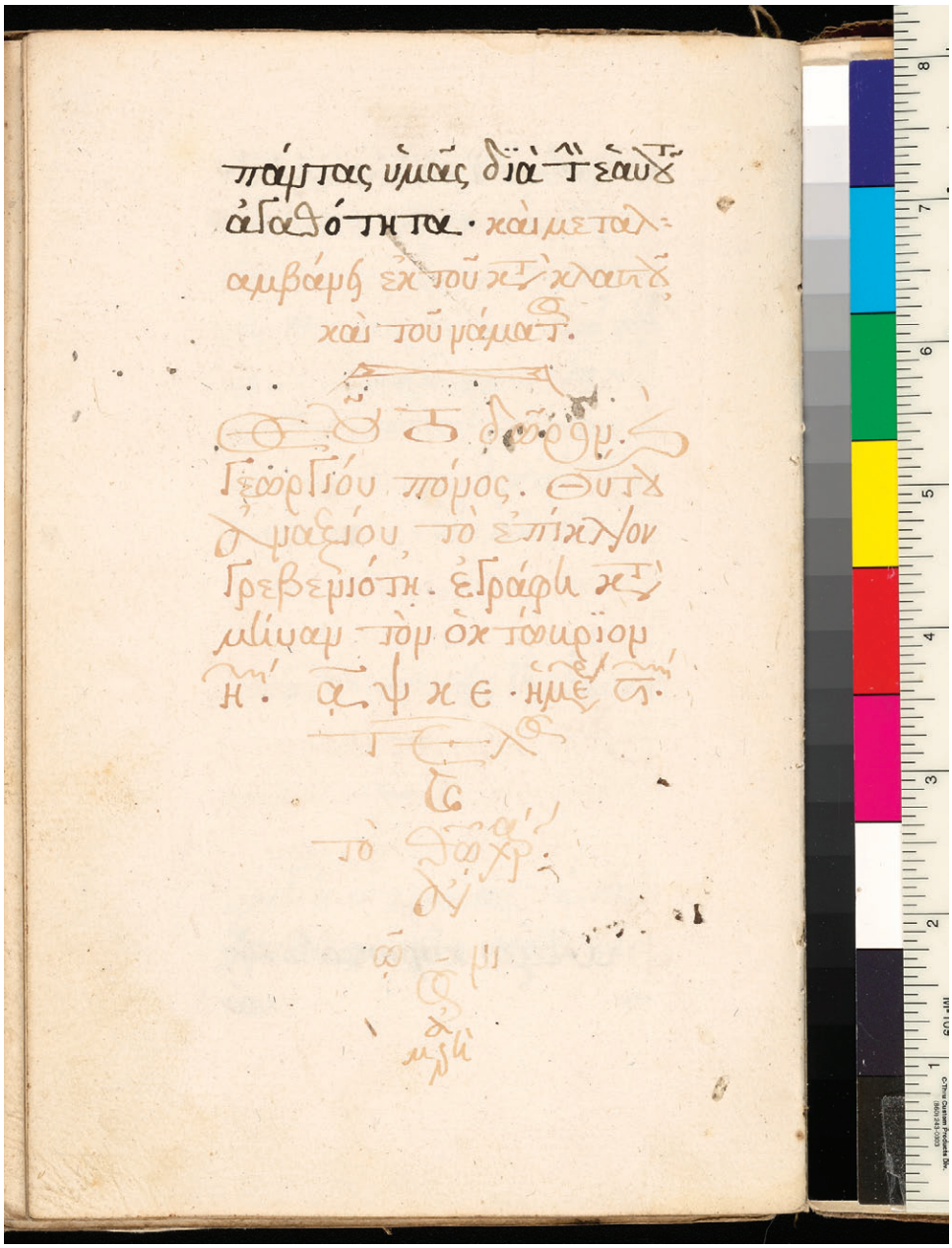

Plate 122: Mich. Ms. 54, fol. 53v. Scribal colophon.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021.
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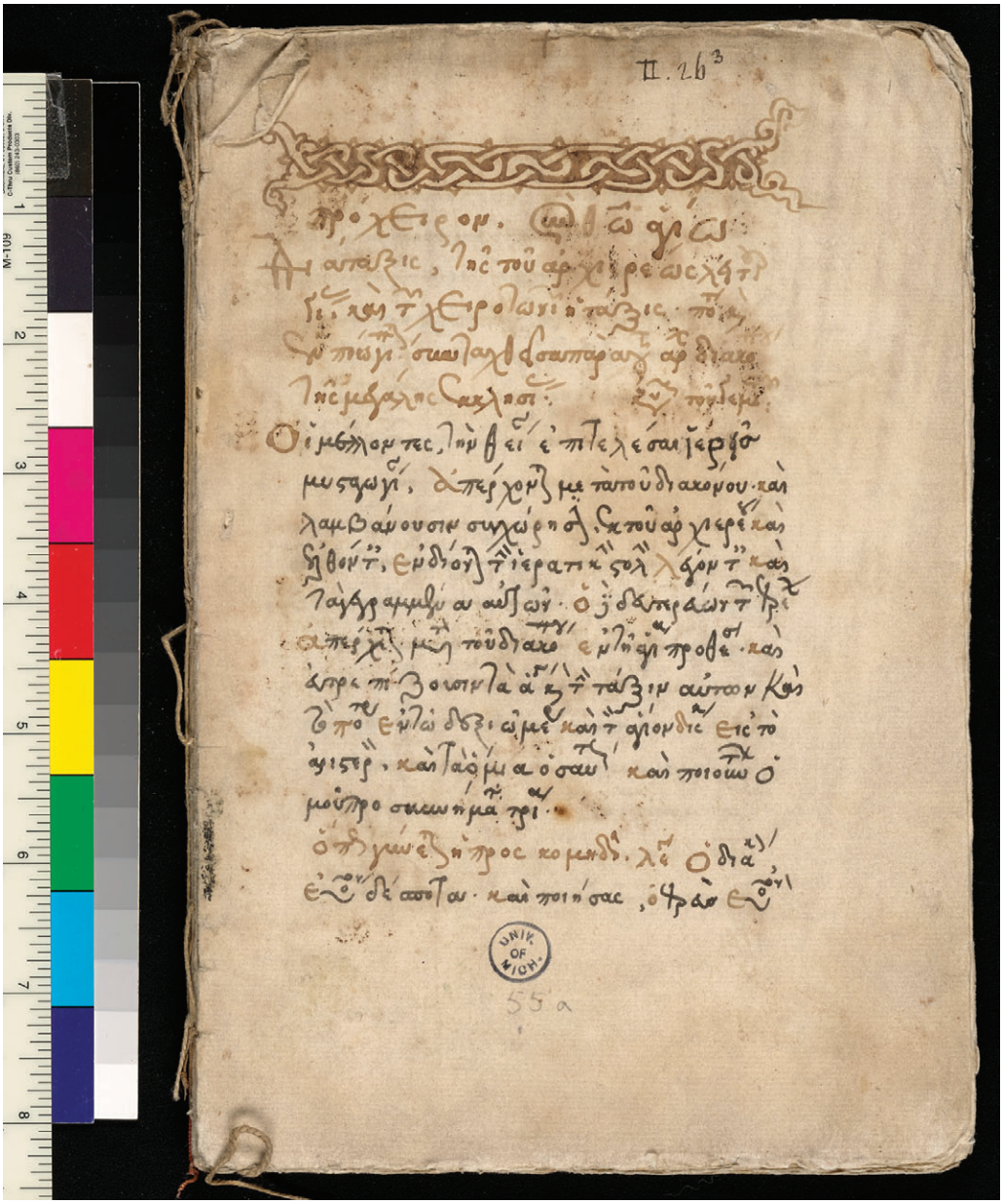

Plate 123: Mich. Ms. 55a, fol. 1r. Liturgies (Archieratikon).

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021.
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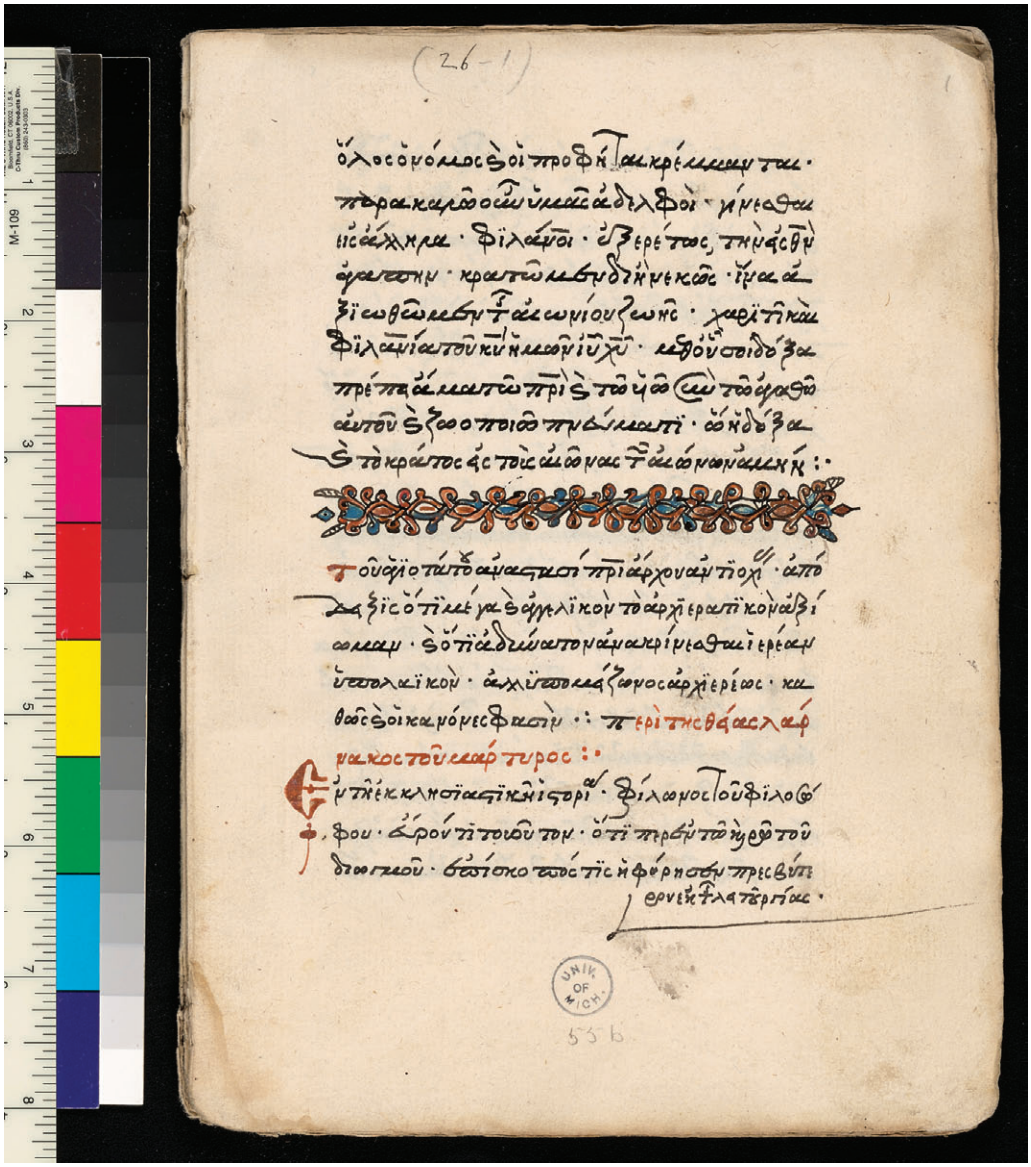

Plate 124: Mich. Ms. 55b, fol. 1r. Panegyrikon.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

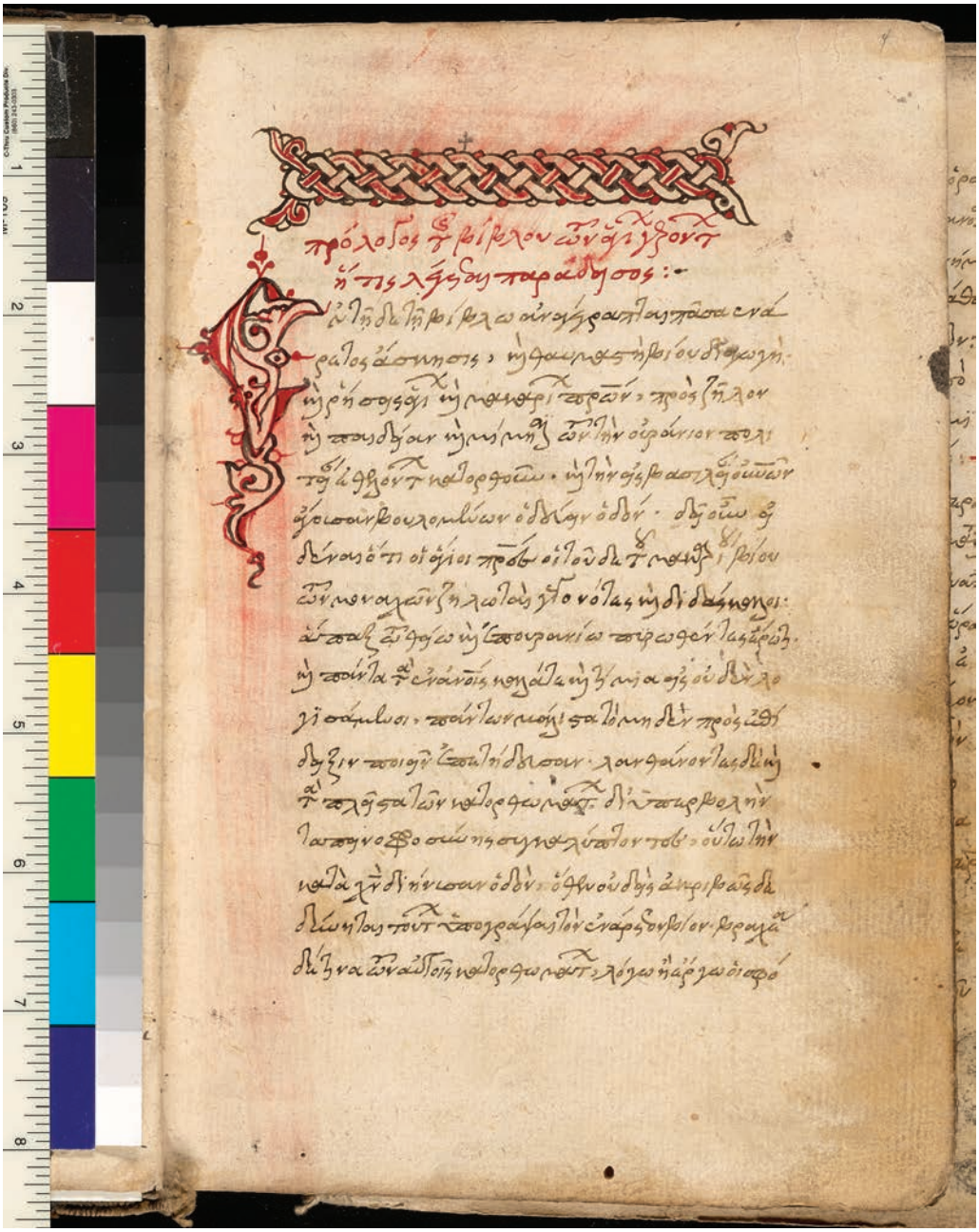

Plate 125: Mich. Ms. 56, fol. 4r. Paterikon.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

Plate 126: Mich. Ms. 57, fol. 57v (numbered 56v). Sticherarion.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021.
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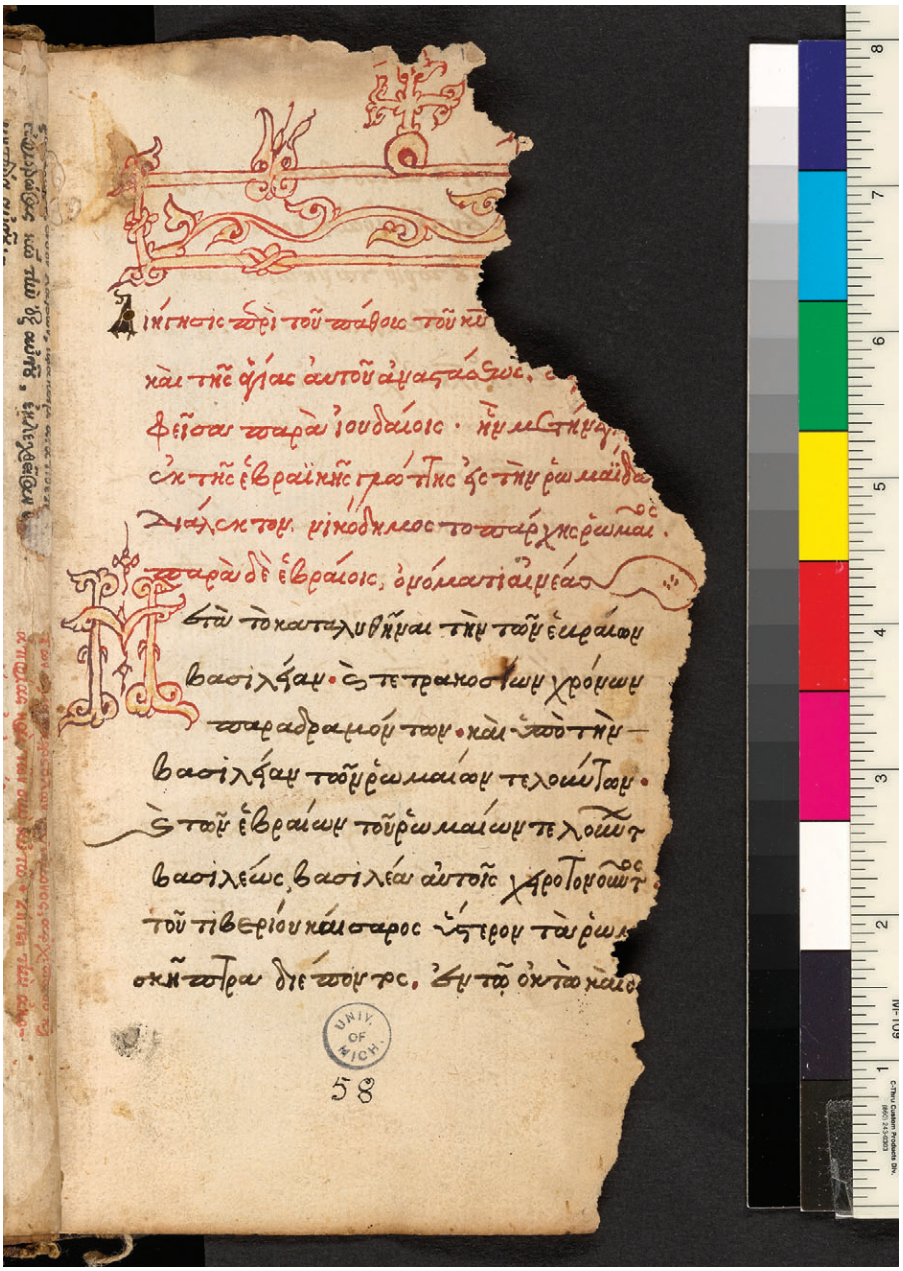

Plate 127: Mich. Ms. 58, fol. 1r. Opening headpiece and initial mu for the *Gospel of Nikodemos*.

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor*. E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

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Appendix

Manuscripts Dated by Colophon

Mich. Ms. 29 (cat. no. 27): April 28, 1437 CE

Mich. Ms. 30 (cat. no. 28): May 31, 1430 CE

Mich. Ms. 39 (cat. no. 37): March 28, 1548 CE

Mich. Ms. 50 (cat. no. 48): 1395 CE

Mich. Ms. 53 (cat. no. 50): September 2, 1751 CE

Mich. Ms. 54 (cat. no. 51): 1725 CE

Mich. Ms. 56 (cat. no. 54): July 7, 1608 CE

Scribes

<David, a monk>: Mich. Ms. 34 (cat. no. 32)

Georgios Greveniotes, a priest: Mich. Ms. 54 (cat. no. 51)

Georgios Kotylis, a priest: Mich. Ms. 29 (cat. no. 27)

Ioannes, a physician: Mich. Ms. 39 (cat. no. 37)

<Ioasaph II of the Hodegon Monastery>: Mich. Ms. 49 (cat. no. 47)

Markos (name is written in cryptography): Mich. Ms. 26 (cat. no. 24)

Melchisedek the sinner: Mich. Ms. 56 (cat. no. 54)

Nektarios, a monk and *protosynkellos*: Mich. Ms. 42 (cat. no. 40)

Nikephoros Kerean: Mich. Ms. 28 (cat. no. 6)

Romanos Eirenopoulos: Mich. Ms. 31 (cat. no. 29)

Theodoros Kotzas: Mich. Ms. 30 (cat. no. 28)

Ruling Patterns

00C1: Mich. Ms. 8, scribe II (cat. no. 5); Mich. Ms. 20 (cat. no. 17)

00C2: Mich. Ms. 38 (cat. no. 36)

00D1: Mich. Ms. 19 (cat. no. 16); Mich. Ms. 31 (cat. no. 29)

02C1: Mich. Ms. 16 (cat. no. 13)

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.*
E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021.
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10C2: Mich. Ms. 9 (cat. no. 6)

10D1: Mich. Ms. 49 (cat. no. 47)

10D1n: Mich. Ms. 19 (cat. no. 16); Mich. Ms. 28 (cat. no. 26)

20A1: Mich. Ms. 25 (cat. no. 23)

20C1: Mich. Ms. 45 (cat. no. 43)

20C2: Mich. Ms. 14 (cat. no. 11); Mich. Ms. 35 (cat. no 33)

20D1: Mich. Ms. 39 (cat. no. 37)

20D2: Mich. Ms. 51 (cat. no. 49)

24C1: Mich. Ms. 20 (cat. no. 17)

24C2: Mich. Ms. 37 (cat. no. 35)

24D1: Mich. Ms. 43 (cat. no 41)

30C1: Mich. Ms. 18 (cat. no. 15); Mich. Ms. 26 (cat no. 24)

31C2b: Mich. Ms. 9 (cat. no. 6)

32C1: Mich. Ms. 32 (cat. no. 30)

32D1: Mich. Ms. 34 (cat. no. 32)

33C1d: Mich. Ms. 21 (cat. no. 18)

34C2: Mich. Ms. 7 (cat. no. 4)

34E2g: Mich. Ms. 5 (cat. no. 2)

35C2d: Mich. Ms. 44 (cat. no. 42)

40C1: Mich. Ms. 18 (cat. no. 15)

42C1: Mich. Ms. 23a (cat. no. 20)

44C2: Mich. Ms. 6 (cat. no. 3)

44D1: Mich. Ms. 27 (cat. no. 25)

44E2: Mich. Ms. 33 (cat. no. 31)

B 32C1: Mich. Ms. 8, scribe I (cat. no. 5)

B 32C2: Mich. Ms. 8, scribe I (cat. no. 5)

D 23D1d: Mich. Ms. 56 (cat. no. 54); Mich. Ms. 58 (cat. no. 56)

D 24D1: Mich. Ms. 4 (cat. no. 1); Mich. Ms. 10 (cat. no. 7); Mich. Ms. 29 (cat. no. 27)

D 31D1b: Mich. Ms. 30 (cat. no. 28)

D 32D1: Mich. Ms. 30 (cat. no. 28)

D 32D1b: Mich. Ms. 42 (cat. no. 40)

D 34D1: Mich. Ms. 23b (cat. no. 21)

J 64C2pq: Mich. Ms. 15 (cat. no. 12)

K 40C2: Mich. Ms. 57 (cat. no. 55)

P2 44C1s: Mich. Ms. 22 (cat. no. 19)

P2 53D1q: Mich. Ms. 24 (cat. no. 22)

P4-V 20E2: Mich. Ms. 51 (cat. no. 49)

X 20C1: Mich. Ms. 48 (cat. no. 46)

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

Watermarks

"Anchor" in a circle with a six-ray star on top: Mich. Ms. 39 (cat. no. 37)

"Anchor" in a circle with a trefoil on top: Mich. Ms. 56 (cat. no. 54); Mich. Ms. 58 (cat. no. 56)

"Anchor" in a circle with a trefoil on top and a fleur-de-lis at the bottom, and a countermark "b | V" with a trefoil: Mich. Ms. 36 (cat. no. 34)

"Anchor" in a circle with a trefoil on top and with a countermark "lantern": Mich. Ms. 40 (cat. no. 38)

"Bull's head" topped with a cross, which is entwined by a snake, with a countermark "letter P": Mich. Ms. 17 (cat. no. 14)

"Bull's head" with a cross topped with a flower and a snake, which intertwines the cross: Mich. Ms. 25 (cat. no. 23), flyleaves

"Coat of arms with fleur-de-lis": Mich. Ms. 29 (cat. no. 27), flyleaf

"Crossbow" in a circle with a trefoil on top and a countermark "B | G" with a trefoil: Mich. Ms. 36 (cat. no. 34)

"Crossbow" with letters "XX" at the bottom and a countermark "b | V" with a trefoil: Mich. Ms. 36 (cat. no. 34)

"Crown": Mich. Ms. 17 (cat. no. 14)

"Deer's head": Mich. Ms. 53 (cat. no. 50)

"Fruit" ("three cherries with curved stem"): Mich. Ms. 29 (cat. no. 27)

"Head of a goat or ram" with a cross on top: Mich. Ms. 50 (cat. no. 48)

"Sailboat": Mich. Ms. 47 (cat. no. 45)

"Scale": Mich. Ms. 17 (cat. no. 14)

"Three crescents": Mich. Ms. 54 (cat. no. 51)

"Three crescents" with a countermark "trefoil" and letters "A" and "G": Mich. Ms. 42 (cat. no. 40); Mich. Ms. 45 (cat. no. 43)

"Three crescents" with a countermark "trefoil" and letters (probably "b" and "V"): Mich. Ms. 10 (cat. no. 7)

"Three crescents" with a countermark "trefoil" and letters "V" and probably "C": Mich. Ms. 46 (cat. no. 44)

"Three mountains": Mich. Ms. 30 (cat. no. 28); Mich. Ms. 41 (cat. no. 39)

"Three mountains" in a circle with a cross rising from the top: Mich. Ms. 43 (cat. no. 41)

"Tower": Mich. Ms. 41 (cat. no. 39)

Incipits of Unpublished and Little-Known Texts

Ἀββακοὺμ δὲ ὁ Προφήτης ἦν ἐν τῇ Ἰουδαίᾳ . . . : *On Habakkuk*, unpublished (Mich. Ms. 58, cat. no. 56)

Ἀβραὰμ [*sic*] δὲ κατεσκήνωσεν ἐν τῇ δρυῒ τῇ Μαμβρῇ· . . . : *More on Abraham*, unpublished (Mich. Ms. 58, cat. no. 56)

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.* E-book, Ann Arbor, MI: University of Michigan Press, 2021, https://doi.org/10.3998/mpub.7275146. Accessed 28 Jan 2021. Downloaded on behalf of University of Michigan, Ann Arbor

Ἀγαθὴν ἄμιλλαν ἐνεστήσασθαι, πρὸς τοὺς ἐν Αἰγύπτῳ μοναχούς . . . : Athanasios of Alexandria, *Life and Conduct of St. Antonios* (Mich. Ms. 36, cat. no. 34)

Ἀγαπητοί, διηγήσατό μοι μέγας γέρ(ων) . . . : Anonymous, *Life and Conduct of St. Xenophontos and His Wife Maria and His Children Ioannes and Arkadios* (Mich. Ms. 48, cat. no. 46)

Ἀγαπητοί, οὐκ ἦν ἀπεικὸς εὐγνώμονας υἱοὺς . . . : Amphilochios of Ikonion, *Life and Miracles of St. Basil the Great* (Mich. Ms. 36, cat. no. 34)

Ἀγαποιτή· [*sic*] μιδὲν [*sic*] προτιμισῶμεθα· [*sic*] . . . : Ephraim the Syrian, *Homily on the Second Coming of Christ* (Mich. Ms. 41, cat. no. 39)

Ἀγνή, προηγοῦ τῶν ἐμῶν πονημάτων: Dodecasyllable verse (Mich. Ms. 24, cat. no. 22)

Ἀδελφοί· Διήγησιν βούλομαι ποιήσασθαι . . . : Amphilochios of Ikonion, *Life and Miracles of St. Basil the Great* (*On St. Ephrem the Syrian*) (Mich. Ms. 48, cat. no. 46)

Ἀκούσατε οἱ πλούσιοι· οἱ τὸν κόσμον φρονοῦντες . . . : Ephrem the Syrian, *Life of St. Andronikos and His Wife Athanasia* (Mich. Ms. 48, cat. no. 46)

Ἀναγκαῖον ἡγησάμ(ην) ἐν βραχὺ [*sic*; should be βραχεῖ] τ(ὸν) χρόνον . . . : Euthalios Diakonos, *On Preaching and Martyrdom of the Apostle Paul* (Mich. Ms. 34, cat. no. 32)

Ἀνέστη τὶς Ἰουδαῖος ἀνήρ, ὀνόματι Ἀεδὼρ οὗτος ἦλθεν εἰς Ζῆλον· . . . : *On Aedor,* unpublished (Mich. Ms. 58, cat. no. 56)

Ἀπάραντες δὲ οἱ υἱοὶ Ἰ(σρα)ὴλ ἀπὸ Θαλάσσης Ἐρυθρᾶς . . . : *On Amalek,* unpublished (Mich. Ms. 58, cat. no. 56)

Ἀπὸ Δαμασκοῦ ἤρξατο . . . : Anonymous, *Peregrinations of the Apostle Paul* (Mich. Ms. 34 cat. no. 32)

Ἄρατε τοὺς ὀφθαλμοὺς τῆς διανοίας . . . : Athanasios of Alexandria, *On the Miracle of the Icon of Our Lord Jesus Christ* (Mich. Ms. 48, cat. no. 46)

Ἀρχόμενον ἀπὸ τὸν α′ κύκλον τῆς σελήνης . . . : Isidore Glabas, metropolitan of Thessaloniki, *The Movements of the Moon* (*Selenodromion*) (Mich. Ms. 17, cat. no. 14)

Αὕτη ἡ Δεβόρα [*sic*], ἦν τῆς πόλεως Ἰ(ερουσα)λὴμ . . . : *On Deborah*, unpublished (Mich. Ms. 58, cat. no. 56)

Αὕτη ἡ διήγησις Ἀδὰμ καὶ Εὔας τῶν προτοπλάστων [*sic*] . . . : *The Apocalypse of Moses*, ap. (Mich. Ms. 41, cat. no. 39)

Βασιλεύοντος Διοκλητιανοῦ καὶ Μαξιμιανοῦ . . . : Anonymous, *Martyrdom of St. Eustratios, Auxentios, Eugenios, Mardarios, and Orestes* (Mich. Ms. 36, cat. no. 34)

Βασιλεύοντος Ἰουλιανοῦ, πολλῆς ἀσεβείας . . . : Anonymous, *Martyrdom of St. Artemios* (Mich. Ms. 36, cat. no. 34)

Βηριτὸς [*sic*] τὶς ἐστὴν [*sic*] πόλις· τοῖς ὀρίοις [*sic*] μὲν σὺν δόσι [*sic*; should be Σιδῶνος]· καὶ Τύρου πελάζουσα· . . . : Anonymous, *Narration on the Miracle of the Icon of Jesus Christ in Beirut* (Mich. Ms. 41, cat. no. 39)

Βίον θεάρεστον καὶ πολιτείαν ἄμεπτον [*sic*; should be ἄμεμπτον] . . . : Anonymous, *Life and Conduct of St. Philaretos the Merciful* (Mich. Ms. 48, cat. no. 46)

Alvarez, Pablo, and Nadezhda Kavrus-Hoffmann. *A Catalogue of Greek Manuscripts At the University of Michigan, Ann Arbor.*
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Βίον καλὸν καὶ ἐνάρετον καὶ ἀμόλυντον . . . : Anonymous, *Life and Conduct of John the Kalybites* (Mich. Ms. 36, cat. no. 34; Mich. Ms. 41, cat. no. 39)

Βροντῆς τὸν υἱὸν, τίς βροτῶν μὴ θαυμάσει [*sic*] . . . : Epigram on the evangelist John (Mich. Ms. 21, cat. no. 18)

Βροντίεις [*sic*] θεόφωνο(ς)Ἰωάνν(ης) πανάριστος . . . : Epigram on the evangelist John (Mich. Ms. 21, cat. no. 18)

Γέγονέ τις ἐν Βηθανίᾳ· διάγων ὀνόματι Εὐγένιος· . . . : Anonymous, *Life and Conduct of St. Mary Who Changed Her Name to Marinos* (Mich. Ms. 48, cat. no. 46)

Γέγονέ τις· ἐν τῇ Βηθυνίᾳ [*sic*], ὀνόματι Εὐγένιος . . . : Anonymous, *Life of St. Mary Who Changed Her Name to Marinos* (Mich. Ms. 41, cat. no. 39)

Διηγήσαντο ἡμῖν οἱ μαθηταὶ τοῦ ἀββᾶ Ἀντωνίου . . . : Anonymous, *Life and Conduct of Paul of Thebes* (Mich. Ms. 36, cat. no. 34)

Διηγήσατο διοικητής τις λέγων . . . : Paulos, bishop of Monembasia, *The Spiritually Beneficial Tales* (Mich. Ms. 56, cat. no. 54)

Διηγήσατο ἡμῖν τίς [*sic*] πρεσβύτερος ὀνόματι Πέτρος . . . : Anastasios I of Antioch, *Life of St. Gregory Dialogos* (Mich. Ms. 55b, cat. no. 53)

Διῆγήσατό μοι καὶ τοῦτο ὁ προρρηθεὶς ἀοίδημος ἀνὴρ᾽Ελλάδιος [*sic*] . . . : Amphilochios of Ikonion, *Life and Miracles of St. Basil the Great* (*On Presbyter Anastasios I of Antioch*) (Mich. Ms. 48, cat. no. 46; Mich. Ms. 55b, cat. no. 53)

Διηγήσατό τις γέρων μέγας, λέγων . . . : Anonymous, *Life and Conduct of St. Xenophon, His Wife Maria, and Their Sons Arkadios and John* (Mich. Ms. 36, cat. no. 34)

Ἐγένετο ἀνὴρ εὐσεβὴς ἐν τῇ Ρῶμῃ . . . : Anonymous, *Life and Conduct of St. Alexios, the Man of God* (Mich. Ms. 41, cat. no. 39)

Ἐγένετο δὲ τῷ τότε καιρῷ· ἦλθεν ἔθνος σκυλεύων [*sic*] τὴν χώραν τῆς Παλαιστίνης· . . . : *On Goliath*, unpublished (Mich. Ms. 58, cat. no. 56)

Ἐγένετό τις ἀνὴρ εὐσεβῆς [*sic*] ἐν τῇ πόλ(ει) ὀνόματι Εὐφημιανὸς . . . : Anonymous, *Life and Conduct of the Man of God Alexios* (Mich. Ms. 48, cat. no. 46)

Ἐγένετω [*sic*] ἡνίκα ἤγγισαν αἱ ἡμέραι τοῦ θανάτου Ἀβραάμ . . . : *The Testament of Abraham* (Mich. Ms. 41, cat. no. 39)

Ἐγέννησε δὲ Δα(υῒ)δ υἱοὺς ἑπτά· . . . : *On Absalom*, unpublished (Mich. Ms. 58, cat. no. 56)

Ἐγώ εἰμι Κ(ύριο)ς ὁ Θ(εό)ς σου . . . : *On the Decalogue*, unpublished (Mich. Ms. 58, cat. no. 56)

Ἐκ δὲ τῆς φυλῆς Ἀσήρ, ἦν γυνὴ ὀνόματι Ἄννα· . . . : *On Samuel*, unpublished (Mich. Ms. 58, cat. no. 56)

᾽Ελλάδιος [*sic*] δὲ ὁ ἐν ὁσίᾳ τῇ μνήμῃ . . . : Amphilochios of Ikonion, *Life and Miracles of St. Basil the Great* (Mich. Ms. 48, cat. no. 46; Mich. Ms. 55b, cat. no. 53)

Ἔμελλεν ἡ παναγία Θεοτόκος πορευθῆναι εἰς τὸ ὄρος τῶν ἐλαιῶν . . . : *The Apocalypse of Mary*, ap. (Mich. Ms. 41, cat. no. 39)

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Ἐν πολλοῖς ὁ ἀπόστολος δηλοῖ . . . : The second preface to the Epistle of Paul to the Colossians, ascribed to Theodoret of Cyrrhus (Mich. Ms. 34, cat. no. 32)

Ἐν ταῖς ἡμέραις τοῦ εὐσεβεστάτου βασιλέως Θεοδοσίου . . . : Anonymous, *Life of St. Eupraxia* (Mich. Ms. 50, cat. no. 48)

Ἐν ταῖς ἡμέραις Ζήνωνος τοῦ βασιλέως· καὶ Γρηγορίου τοῦ ἐπάρχου ἐν Ἀλεξανδρείᾳ . . . : Anonymous, *Life and Conduct of St. Theodora of Alexandria* (Mich. Ms. 41, cat. no. 39; Mich. Ms. 50, cat. no. 48)

Ἐν ταῖς ἱστορίαις τῶν δώδεκα φυλῶν . . . : *Protoevangelion of James*, ap. (Mich. Ms. 36, cat. no. 34)

Ἐν τῇ ἐκκλησιαστικῇ ἱστορίᾳ· Φίλωνος τοῦ φιλοσόφου· εὕρόν τι τοιοῦτον· . . . : Anastasios I of Antioch, *On the Dignity of Priests* (Mich. Ms. 55b, cat. no. 53)

Ἐν τοῖς καιροῖς Κωνσταντίνου τοῦ βασιλέως· ἀκαταστασία ἐγένετο ἐν τῇ Φρυγίᾳ . . . : Anonymous, *Miracles of St. Nicholas of Myra* (Mich. Ms. 36, cat. no. 34)

Ἐν τῷ θεράποντι τοῦ Θ(εο)ῦ Δανιήλ, . . . : *On the Prophet Daniel,* unpublished (Mich. Ms. 58, cat. no. 56)

Ἐν τῷ τετάρτῳ ἔτει τοῦ βασιλέως Δεκίου . . . : Anonymous, *Martyrdom of St. Christophoros* (Mich. Ms. 48, cat. no. 46)

Ἐξελθὼν δὲ Μωϋσῆς ἐν τῷ ὄρει Χωρὴβ· . . . : *On the Holy Mount Sinai and the Burning Bush,* unpublished (Mich. Ms. 58, cat. no. 56)

Ἐπειδ(ὴ) αὐτὸ(ς) Ἰάκωβο(ς) ταύτ(ην) γράφει . . . : The first preface to the Epistle of James (Mich. Ms. 34, cat. no. 32)

Ἐπειδὴ αὐτὸ(ς) ὁ Ἰω(άννης) . . . : Preface to the First Epistle of John (Mich. Ms. 34, cat. no. 32)

Ἐπειδὴ ἐν τῇ πρώτῃ ἐπιστολῇ ἔγραψεν . . . : The second preface to the Second Epistle of Paul to the Thessalonians, ascribed to Theodoret of Cyrrhus (Mich. Ms. 34, cat. no. 32)

Ἔστιν ἡ ἐπιστολὴ περὶ φιλοξενίας· . . . : Preface to the Third Epistle of John (Mich. Ms. 34, cat. no. 32)

Εὑρέθη ἀπὸ παλαιᾶς ἱστορίας· Κλήμεντος τινὸς ἱστορικοῦ· . . . : Petrus Apostolus, *Translatio Catenae* (Mich. Ms. 36, cat. no. 34)

Ζωῆς τὸν ἄρτον Χ(ριστὸ)ν ἠξιωμένος· . . . : Epigram on the evangelist Luke. Niketas David Paphlagon, *In Lucam Evangelistam* (Mich. Ms. 30, cat. no. 28)

Ἡ ἠθικὴ φι(λοσο)φία εἶναι ἐκείνη ἡ ὁποῖα θεωρεῖ . . . : Vikentios Damodos, *Concise Ethics* (Mich. Ms. 53, cat. no. 50)

Ἦν [*sic*] τὶς ἀνὴρ μοναχός, ὀνόματι [*sic*] Ἀμφιλόχιος· . . . : Amphilochios of Ikonion, *Homily against Arianos, Eunomios, and Makedonios* (Mich. Ms. 41, cat. no. 39)

Ἦν τὶς [*sic*] ἀνὴρ ὀνόματι [*sic*] Εὐγένιος, . . . : Anonymous, *Life and Conduct of St. Mary Who Changed Her Name to Marinos* (Mich. Ms. 50, cat. no. 48)

Ἡ [*sic*; should be Ὁ] Παρθένος τί τὸν τεκόντα τὸν κάτω λιπὼν . . . : Epigram on the evangelist John (Mich. Ms. 30, cat. no. 28)

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Ἡ πρὸ(ς) Ἑβραίους ἐπιστολ(ὴ), δοκεῖ μὲν οὐκ εἶναι Παύλ(ου) . . . : The second preface to the Epistle of Paul to the Hebrews (Mich. Ms. 34, cat. no. 32)

Ἰδοὺ πάλιν ἑτέρα πανήγυρις . . . : Germanos of Constantinople, *Homily on the Entry into the Temple* (Mich. Ms. 36, cat. no. 34)

Ἰστέον ὅτι τὸ κατὰ Λουκᾶν εὐαγγέλιο(ν) ὑπηγορεύθη . . . : Preface to the Gospel of Luke (Mich. Ms. 22, cat. no. 19)

Ἰστέον ὅτι τὸ κατὰ Μάρκον εὐαγγέλιον ὑπηγορεύθη . . . : Preface to the Gospel of Mark (Mich. Ms. 22, cat. no. 19)

Ἰστέον ὅτι τὸ κ(α)τ(ὰ) Μ(α)τθ(αῖον) εὐα(γγέλιον) συνεγρά(φη) ἐν Ἱ(ερουσα)λήμ . . . : Preface to the Gospels (Mich. Ms. 21, cat. no. 18)

Ἰωὰβ δὲ ἀκούσας· περὶ τοῦ τῶν Ἰουδαίων ἔθνους . . . : *Miraculous Story about Balaam*, unpublished (Mich. Ms. 58, cat. no. 56)

Ἰωάννης ὁ Θεολό(γος)· ἐν τῇ Ἀσίᾳ ἐκήρυξε τὸ εὐαγγέ(λιον) καὶ ἐν τῇ Ἐφέσῳ . . . : Preface to the Gospel of John (Mich. Ms. 22, cat. no. 19)

Καθολικαὶ λέγονται αὗται . . . : The second preface to the Epistle of James, ascribed to Theodoret of Cyrrhus (Mich. Ms. 34, cat. no. 32)

Καὶ ἐγένετο ἐν ταῖς ἡμέραις ἐκείναις παιδίον, ὄνομα αὐτῷ Ἀβραάμ . . . : *On Abraham*, unpublished (Mich. Ms. 58, cat. no. 56)

Καὶ εἶπε Μωυσῆς πρὸς Ἰ(ησοῦ)ν τὸν τοῦ Ναυῆ . . . : *On the Death of Moses*, unpublished (Mich. Ms. 58, cat. no. 56)

Καὶ εἶπεν ὁ Θ(εὸ)ς πρὸς Μωυσὴν [*sic*], ποίησον κιβωτὸν ἐξ ξύλου μυρσίνης· . . . : *Story about the Ark*, unpublished (Mich. Ms. 58, cat. no. 56)

Καὶ μετὰ τοῦτο ἐβασίλευσεν ἀνὴρ γίγας . . . : *On Nimrod*, unpublished (Mich. Ms. 58, cat. no. 56)

Καὶ ποιήσας ὁ Ἀβραὰμ [*sic*] φρέαρ· . . . : *On the Well of the Oath*, unpublished (Mich. Ms. 58, cat. no. 56)

Κατὰ Λουκὰν [*sic*] τὸ ἅγιον εὐαγγέλιον ἐπιγέγραπται· ἐπειδὴ Λουκᾶς ὁ μαθητῆς [*sic*] Πέτρου . . . : Preface to the Gospel of Luke. Niketas Seides, *Conspectus Librorum Sacrorum* (Mich. Ms. 30, cat. no. 28)

Κατὰ Μάρκον εὐαγγέλιον ἐπιγέγραπται, ἐπειδὴ αὐτὸς ὁ μαθητὴς Πέτρου . . . : Preface to the Gospel of Mark. Niketas Seides, *Conspectus Librorum Sacrorum* (Mich. Ms. 30, cat. no. 28)

Κατὰ Ματθαῖον ἐβαγγέλιον [*sic*] ἐπιγέγραπται, ἐπειδὴ αὐτὸς ὁ Ματθαῖος ὁ μαθητὴς τοῦ Κ(υρίο)υ συνεγράψατο τοῦτο· . . . : Preface to the Gospel of Matthew. Niketas Seides, *Conspectus Librorum Sacrorum* (Mich. Ms. 30, cat. no. 28)

Κατ᾽ ἐκεῖνον τὸν καιρὸν, ἦσαν πάντες οἱ ἀπόστολοι ἐν Ἱεροσολύμοις· . . . : Anonymous, *Acts of the Apostle Thomas* (Mich. Ms. 36, cat. no. 34)

Κατ᾽ ἐκεῖνον τὸν καιρὸν Τραιανοῦ παρειληφότως [*sic*] . . . : Anonymous, *Acts and Martyrdom of St. Philip* (Mich. Ms. 36, cat. no. 34)

Κραυγὴ Σοδόμων, καὶ Γομόρων πεπλήθυντε [*sic*] πρός με· . . . : *On the Catastrophe of Sodom <and Gomorrah>*, unpublished (Mich. Ms. 58, cat. no. 56)

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Κ(ύρι)ε δόξα σοι τῷ δείξαντι τὸ φῶς . . . : Petros Byzantios, *Great Doxology* (Mich. Ms. 11, cat. no. 8)

Λουκᾶς δ᾽ ἄλλα δὶς ἑπτὰ [*sic*; should be Λουκᾶς δ᾽Ἑλλάδι σεπτὰ] Θ(εο)ῦ τάδε θαύματα ἔγραψε . . . : Gregory of Nazianzos, *Carmina Dogmatica*, excerpt (Mich. Ms. 24, cat. no. 22)

Λουκᾶς ἡπιόθυμος [*sic*] ἀκεστορίης ἐπιίστωρ . . . : Epigram on the evangelist Luke, ascribed to Niketas David Paphlagon (Mich. Ms. 21, cat. no. 18; Mich. Ms. 27, cat. no. 25)

Λουκᾶς ὁ Χ(ριστο)ῦ φέρτατος μυστογράφος· . . . : Epigram on the evangelist Luke (Mich. Ms. 30, cat. no. 28)

Λὼτ δὲ ὁ ἀδελφιδοὺς [*sic*] αὐτοῦ, ἦν ἐν Σοδόμοις· . . . : *On Lot*, unpublished (Mich. Ms. 58, cat. no. 56)

Μάρκος δ᾽ Αὐσονίοισι Θεοῦ τάδε θαύματ᾽ ἔγραψε . . . : Gregory of Nazianzos, *Carmina Dogmatica*, excerpt (Mich. Ms. 24, cat. no. 22)

Μάρκος δὴ τοῖα Πέτρου φϋτὸν . . . : Gregory of Nazianzos, *Carmina Dogmatica*, excerpt (Mich. Ms. 24, cat. no. 22)

Ματθαῖος ὁ καὶ τελώνης . . . : Preface to the Gospel of Matthew (Mich. Ms. 22, cat. no. 19)

Ματθαῖος πόθ(εν), εἰπὲ, μέγ(ας), Λουκ(ᾶς) τε φέριστο(ς) . . . : Gregory of Nazianzos, *Carmina Dogmatica*, excerpt (Mich. Ms. 24, cat. no. 22)

Ματθαίου τόδε <ἔργον> ἀριστοπόνοιο τελώνου . . . : Epigram on the evangelist Matthew (Mich. Ms. 27, cat. no. 25)

Μετὰ δὲ τὸ γενέσθαι τὴν πληθὴν [*sic*] τῶν ἀν(θρώπ)ων . . . : *On the Building of the Tower of Babel*, unpublished (Mich. Ms. 58, cat. no. 56)

Μετὰ δὲ τὸ τελεσθῆναι ταῦτα πάντα . . . : *On the Ark*, unpublished (Mich. Ms. 58, cat. no. 56)

Μετὰ τὴν ἀνάληψιν τοῦ Κ(υρίο)υ ἡμῶν᾽Ι(ησο)ῦ Χ(ριστο)ῦ . . . : Anonymous, *Acts and Martyrdom of the Apostle Ananias* (Mich. Ms. 36, cat. no. 34)

Μετὰ τὴν κοῖμοισυν [*sic*] τοῦ ἐν ἁγῖοις π(ατ)ρ(ὸ)ς ἡμ(ῶν) ἀρχιεράρχου καὶ θαυματουργοῦ Νικολάου ἐπὶ χρόνους πέντε· ἐγένετο ἀνωχοὶ [*sic*] καὶ κράσης [*sic*] τοῦ ἀέρος ἐπὶ μοίνας [*sic*] ἐννέα . . . : Anonymous, *The Miracle of the Grain Performed by St. Nicholas, Bishop of Myra* (Mich. Ms. 39, cat. no. 37)

Μετὰ τὸ καταλυθῆναι τὴν τῶν Ἑβραίων βασιλείαν . . . : Nikodemos Toparchos, *Gospel of Nicodemus* (Mich. Ms. 58, cat. no. 56)

Ὁ δὲ Ἀδὰμ ἰδὼν τὸν Ἄβελ πεφονευμένον . . . : *On Abel*, unpublished (Mich. Ms. 58, cat. no. 56)

Οἱ ἅγιοι τοῦ Θ(εο)ῦ ἀπόστολοι καὶ εὐαγγελισταὶ καὶ μάρτυρες·. . . : Anonymous, *Homily on the Apostle and Evangelist Luke* (Mich. Ms. 36, cat. no. 34)

Ὁ ιβ′ κάν(ων) τῆς πρώτης συνώδου· [*sic*] καὶ τῆς ἐν Ἀγκύρᾳ ὁ β′ καὶ ὁ ε′· . . . : Canon law rules concerning epitimia and penance (*Kanonarion*) (Mich. Ms. 42, cat. no. 40)

Οἱ Φιλιππήσιοι, τῆς Μακεδονίας ἦσαν . . . : The second preface to the Epistle of Paul to the Philippians, ascribed to Theodoret of Cyrrhus (Mich. Ms. 34, cat. no. 32)

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Ὁ μαθητὴς τοῦ Ἀββὰ Μακαρίου τοῦ Ἀλεξανδρέως . . . : Makarios the Great, *On the Expiration of the Soul* (Mich. Ms. 48, cat. no. 46)

Ὁμιλοῦντος τοῦ μακαριωτάτου ἀποστόλου τοῖς ἀδελφοῖς . . . : Anonymous, *Martyrdom of the Apostle Andrew* (Mich. Ms. 36, cat. no. 34)

Ὁ πρὶν τελών(ης) καὶ σχολάζων τοῖς φόροις . . . : Epigram on the evangelist Matthew (Mich. Ms. 21, cat. no. 18)

Ὅσα περὶ Χριστοῖο ὁ Θεηγόρος ἔθνεα Πέτρος . . . : Epigram on the evangelist Mark (Mich. Ms. 27, cat. no. 25)

Ὅσσα περὶ Χριστοῖο θεηγόρος . . . : Epigram on the evangelist Matthew (Mich. Ms. 18, cat. no. 15)

Ὅσσα περὶ Χριστοῖο θεηγόρος ἔθνεα Πέτρος . . . : Epigram on the evangelist Mark (Mich. Ms. 21, cat. no. 18)

Ὁ Τῖτο(ς) θαυμάσιος τὶς ἦν μαθητ(ὴς) τοῦ Παύλ(ου) . . . : The second preface to the Epistle of Paul to Titus, ascribed to Theodoret of Cyrrhus (Mich. Ms. 34, cat. no. 32)

Οὐ παραλήψει ματαίαν ἀκοήν· . . . : *On the Legislation*, unpublished (Mich. Ms. 58, cat. no. 56)

Οὐ ποιήσηται πᾶν εἴδωλον οὔτε πᾶν ὁμοίωμα προσκυνήσεις [*sic*] . . . : *On the Legislation*, unpublished (Mich. Ms. 58, cat. no. 56)

Οὗτος ὁ εὐαγγελιστῆς [*sic*], π(ατ)ρίδος μὲν ἦν . . . : Preface to the Gospel of John (Mich. Ms. 30, cat. no. 28)

Οὗτος ὁ Ἠλί, ὑπῆρχεν ἱερεὺς Θ(εο)ῦ τοῦ ὑψίστου· . . . : *On Eli the Priest*, unpublished (Mich. Ms. 58, cat. no. 56)

Οὗτος ὁ Ἰεφθάε, ἐκ φυλῆς ὢν τοῦ Δάμ [*sic*; should be Δάν]· . . . : *On Jephthah*, unpublished (Mich. Ms. 58, cat. no. 56)

Οὗτος ὁ Ἰωσὴφ ἀριστεύων ἐν τῇ τέχνῃ· τῆς ἰατρϊκῆς ἐπιστήμης . . . : Amphilochios of Ikonion, *Life and Miracles of St. Basil the Great* (*On Joseph the Jew*) (Mich. Ms. 48, cat. no. 46)

Οὗτος ὁ Λευΐτης, ἐκ τῶν Κριτῶν τυγχάνων . . . : *On the Levite from the Book of Judges*, unpublished (Mich. Ms. 58, cat. no. 56)

Οὗτος ὁ Μελχισεδέκ, λέγεται ἀμήτωρ ἀπάτωρ [*sic*] ἀγενεαλόγητος· . . . : *On Melchisedek*, unpublished (Mich. Ms. 58, cat. no. 56)

Οὗτος ὁ Ὀζίας [*sic*], ὑπῆρχε βασιλεὺς τῆς Ἰουδαί(ας) . . . : *On Ozias*, unpublished (Mich. Ms. 58, cat. no. 56)

Οὗτος ὁ Σαούλ, πένης ὢν [*sic*]· π(ατέ)ρα ἔχων λεγόμενον Κίς· . . . : *On Saul*, unpublished (Mich. Ms. 58, cat. no. 56)

Οὗτος ὁ Τοβὴτ αἰχμαλωτίσθη ἐν τῇ Ἑβραί(ων) αἰχμαλωσίᾳ . . . : *On Tobit*, unpublished (Mich. Ms. 58, cat. no. 56)

Ὁ Φιλήμων θαυμάσιος τὶς ἦν ἀνήρ· . . . : The second preface to the Epistle of Paul to Philemon, ascribed to Theodoret of Cyrrhus (Mich. Ms. 34, cat. no. 32)

Ὁ φυσιολόγος καλὸς ἔλεξ(ε) περὶ τοῦ λέοντος . . . : Unidentified (perhaps a variant of *Physiologos*), ascribed to John Chrysostom (Mich. Ms. 19, cat. no. 16)

Παῦρα δ᾽ Ἰωάννου δῄεις . . . : Gregory of Nazianzos, *Carmina Dogmatica*, excerpts (Mich. Ms. 24, cat. no. 22)

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Πιστεύομεν τοίνυν ὡς ἐδιδάχθημεν εἰς τὴν ἁγιαν τριάδα . . . : Anonymous, *A Commentary on the Nicene Creed*, unpublished (Mich. Ms. 58, cat. no. 56)

Πράξεις ἀποστόλων τὸ βιβλίον καλεῖται . . . : Preface to the Acts of the Apostles, ascribed to Euthalios (Mich. Ms. 24, cat. no. 22; Mich. Ms. 34, cat.no. 32)

Πρέπει τὸν κριτήν· τουτέστιν ἀρχιερέα . . . : Manuel Malaxos, *Nomokanon* (Mich. Ms. 42, cat. no. 40)

Πρὸς ὑψηλοτάτην ἡμῖν ἀναδραμὼν ὁ λόγος . . . : George of Nikomedeia, *On the Lamentation (Threnos) of the Virgin* (*De Deipara Juxta Crucem*) (Mich. Ms. 44, cat. no. 42)

Πρῶτον κλῖμα ἡ Λιβύη . . . : Anonymous, *Regions of Africa* (Mich. Ms. 15, cat. no. 12)

Πρῶτος θρόνος καὶ α′ πατριαρχία Ἱεροσολύμων . . . : Anonymous, *The Limits of the Five Patriarchates* (Mich. Ms. 15, cat. no. 12)

Τὰ κατὰ τοὺς ἁγίους τοὺς ἀθανάτους π(ατέ)ρας Μακάριον τὸν Αἰγύπτιον κ(αὶ) Μακάριον τὸν Ἀλεξανδρέα . . . : Palladios, bishop of Helenopolis, *The Lausiac History*, excerpt: *Life and Conduct of St. Makarios of Egypt and St. Makarios the Roman* (Mich. Ms. 36, cat. no. 34)

Ταύτ(ην) ἀποστέλλ(ει) ἀπὸ Νικοπόλ(εως) . . . : The first preface to the Epistle of Paul to Titus (Mich. Ms. 34, cat. no. 32)

Ταύτ(ην) γράφει ὁ Πέτρ(ος) . . . : The first preface to the First Epistle of Peter (Mich. Ms. 34, cat. no. 32)

Ταύτ(ην) ἐπιστέλλ(ει) ἀπὸ Ἀθηνῶν . . . : Preface to the First Epistle of Paul to the Thessalonians (Mich. Ms. 34, cat. no. 32)

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